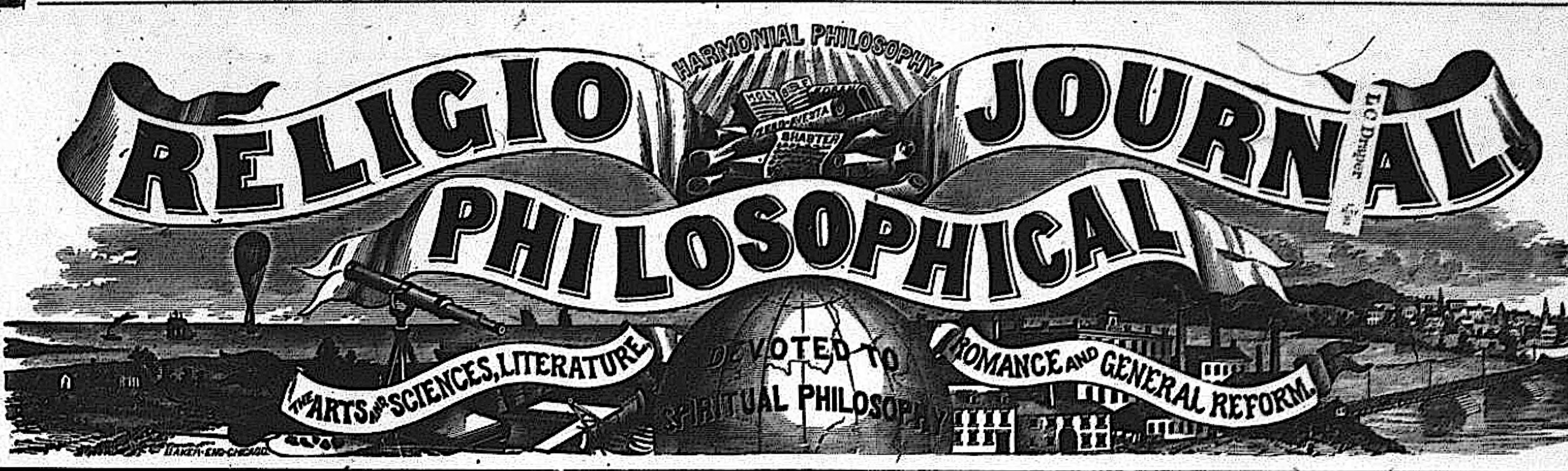
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RELIGIO
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PHILOSOPHICAL
THE ARTS AND SCIENCES, LITERATURE,
DEVOTED TO SPIRITUAL PHILOSOPHY
ROMANCE AND GENERAL REFORM.
BAKER-ENG-CHICAGO

D C Draper

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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The First Fledgeling.

BY EMMA TUTTLE.

It seems so lonely in the nest,
Since one dear bird is flown,
To fashion, with its chosen mate,
A home-nest of its own.
We miss the twitter and the stir,
The eager stretching wings,
The flashing eyes, the ready song,
And—oh, so many things!

We find it hard to understand
The changes wrought by years;
How our own sprightly little girl
A stately wife appears.
It seems to us she still should be
Among her dolls and toys,
Making the farm-house sound again
With "Little Tomboy's" noise.

When berries ripen in the sun,
We miss her fingers light,
Who used to heap them up for tea,
Dusted with sugar white.
They never more will taste as fresh
As when she brought them in,
Her face ablush with rosiness
From sunny brow to chin.

The autumn peaches always turned
Their reddest cheek to her;
She knew the ferneries of the woods
And where the wild flowers were,
And somehow since she left the nest,
We miss her busy hand
As gatherer, and garnisher
Whoever else has planned.

If little Gold-locks asks of me
"When will my sister come?
Will it be very, very long?"
I seem as one struck dumb.
But when her brother bites his lip
And turns to hide a tear,
I answer with a flashing smile,
"Not long, I hope, my dear."

She flutters back more bright with joy
Than when she flew away.
And we are happy—only this—
She never more will stay.
A bird of transit, tarrying
Not long in the old nest,
We scarce could bear it, save we know
God's holy laws are best.

The Greek Oracles.

In the course of an elaborate essay on "The Greek Oracles," Mr. F. W. H. Myers gives some very interesting information as to the beliefs entertained by the ancients on what we should now call spirit-control. Porphyry tells how the "demon" (spirit) sometimes speaks through the mouth of the "recipient" (medium) who is entranced: sometimes presents himself in an immaterial or even material form. The trance-state is mixed with "exhausting agitation or struggle." Right choice of time and circumstances for inducing the trance-state, and obtaining oracular replies, is, according to Porphyry, most important, for a Pythian priestess (medium) compelled to prophecy (speak in trance) while under control of an alien spirit, died; and under unfavorable conditions, "the spirit would warn the auditors that he could not give information, or even that he would certainly tell falsehoods on that particular occasion." "On descending into our atmosphere the spirits become subject to the laws and influences that rule mankind .... and then a confusion occurs; therefore, in such cases, the prudent inquirer should defer his researches, a rule with which inexperienced investigators fail to comply."

Given a favorable day, and a "guiltless intermediary" (a true medium), some confined space would then be selected so that the influence should not be too widely diffused." This place was sometimes made dark, and the spirit was invoked with "yells and singing." During this singing the medium "falls into an abnormal slumber, which extinguishes for the time his own identity, and allows the spirit to speak through his lips," or, in the exact words of Porphyry, "to contrive a voice for himself through a mortal instrument.—*Spiritual Notes.*

Dr. H. W. Thomas on the Present Status of Religious Thought in the World.

Dr. Thomas is delivering a very interesting series of Sunday evening discourses, in the Centenary M. E. church, in this city. On Sunday, April 18th, he spoke of the present status of religious thought. We make somewhat copious extracts from his sermon as follows:

On last Sabbath, after a general introduction to these discourses, I hastened to indicate in the outset some of the most striking phases of modern skepticism. These were found to consist in the general facts of their convergence about the questions of God, and spirit, and immortality—questions vital and central to all religion. These facts are so remarkable in their character as to point to the general conclusion that our age must in some sense constitute an era in human thought. This fact, in itself, is of such importance as to call forth consideration; and this may also better prepare the way to deal with still other questions to which we shall come.

It is difficult, in any brief limits, to fully or justly characterize any age. The difficulty is found in the fact that society, like the seasons of our world, is at no time the same in all places.....Hence we can only characterize a period in a general way. We can point out such prominent and prevailing features as serve to distinguish one age of thought from another.

I have referred to the favorite theory, or illustration, of many writers, that the human mind moves in cycles, that "history repeats itself;" also that these are spiral; upward-moving as well as circular.....

It will help to make the matter plain by stating that those cycles of history describe or move along a few lines, and relate to a few facts. These lines are intellectual and moral; or we may call them reason and faith. They deal always with a few questions, as self, the universe, and God; and they travel by the way of a greater or less degree of liberty or despotism.

The subject will become plainer still if we reflect upon the nature of these two powers in man. The intellect, the reason of man, is the power that looks at truth; at facts. Its office is to investigate, to prove, to look into the nature and reason of things. The moral nature of man, the spirit, the heart, is more a sentiment, a feeling, a life, a love, and looks to conduct; to what is right. The nature of the heart is to love, to trust; and faith, resting largely upon the nature and wants of the soul, inclines to hallow all that it loves, and to account as sacred and true all in which it trusts, or on which it rests. And with these thoughts in mind we can easily see how, between these apparently conflicting powers of the nature of man, there could arise a conflict. And we can see also how, in the life of the individual, there may be a passing from one state to the other, the reason ruling at one time and the heart at another. And thus he might be said to describe a circle touching these two extremes, or, as a pendulum, swung from one to the other. At one extreme would be the intellectual phase; at the other the moral; or we might call one faith, the other reason. And if, in the general movement of humanity, we should find nearly all minds inclining to faith, we we might call that a faith period, or, if to reason, the reign of reason.

Those who have given much thought to the subject have sought to trace the movement of the different religions of the world, and their passing or resting in these different phases. This field is too large for us now, but a few examples will lead us up more naturally and understandingly to our own times than could be done by beginning with the present without noticing the way over which this present has been reached.

The speaker then gave a brief review of different cycles of thought, beginning with those immediately preceding the christian era, and proceeding said:

We may now be the better prepared to study and to understand the status of our own century in religious thought. And the first thing that we may observe is, that ours is the age of reason, as against faith.

By recalling what was said about the nature and the peculiarities of these two faculties of our being, we shall be helped to an understanding of what is meant by reason and faith, and by one being against the other. A faith age is distinguished by its readiness of belief—readiness to believe without reason, or against reason; to believe without the examination of facts and foundations. Such an age is likely to have devotion and enthusiasm, and possibly great excesses, but from its excessive credulity is liable to every form of deception and priestly imposition. It is generally marked by superstition—by beliefs in things wholly unreal. Such were the ages of witchcraft in Europe, and of fabulous beliefs in relics of the cross, or of the Savior's garment. The age of reason is the very opposite of this—an unreadiness to believe, a disposition to question everything; and to believe nothing until it is proved to be true. In such an age the rational faculty is called to the front, is brought to bear upon every question, and the faith faculty is crowded back. Such an age will naturally result in the discarding of many beliefs that readily found acceptance in a time of easy faiths; it will go farther, and re-examine the foundations of even the most common and sacred beliefs, and from the absence or the neglect of the spiritual powers may not be able to believe even when it does not want to deny. Such an age will be restive under restraints, and impatient and even defiant of the authority of the Bible or the dictum of church or pope. Such is our age. The head has left the heart behind; reason has taken the place of faith, and the needful work of discarding past errors and superstitions (and they were thick as leaves in the forest) has so set up the habit of denying and discarding that they know not where to stop.

Again, our age is one of materialism as against Spiritualism. The spiritual ages were concerned about the nature of the soul, and about the world to come. They thought more about dying than living—more about the future than the present. Matter often became an indifferent thing. Even the body was an enemy to be punished. How to get ready to die, and not how to live, was uppermost in thought. It is not strange that in such ages the world knew but little about matter; but little about geology, or astronomy, or the human body. Beginning back in the fifteenth century men begun to study nature; to study the earth and the stars, and to seek for new continents. The field has proved a much larger one and has yielded far greater results than could have been hoped for by the men of that day. The revelations have been simply marvelous, and the disclosures have followed one upon another with almost bewildering rapidity. Instead of the earth being the centre of the universe, as was then thought, it has been proved to be but a little satellite of the sun; and the sun itself—then thought to be a little ball of light passing around the earth every twenty-four hours—is found to be more than 1,300,000 larger than the earth, and this mighty sun itself but one of millions whose light requires ages to reach the little grain of sand on which we spend our few years. Geology has turned the strong leaves and read the long history of our earth, as revealed in strata and fossil. The way of life has been traced from radiate and mollusk all the way up to man. Chemistry and natural philosophy has gone far in revealing the secrets and laws of matter; and all these studies combined have dissipated the near mystery and superstition that hung about nature, and have resolved it all into a vast and orderly system whose comings and goings and workings may be understood and predicted ages in advance. It is not strange that such an age should be infatuated over the results, and that in the first flush and excitement it should almost forget that there is such a thing as spirit and become so enchanted with the present as to forget the future.

Again, our age is one of positivism. This results from two causes. The first is that, having seen the errors of a too great credulity, it is bent on avoiding the same mistake. The second and deeper reason is found in the nature of its studies, and in the methods employed. In the old days, when mind was the great study, men were busied in formulating its laws; their studies were mainly within their own heads, and from these they projected systems of philosophy. Their method was introspective and deductive. When they began the study of things, of the earth and the stars, they reversed the method. Instead of looking within they began to look without; they began to hunt up the facts, and from these to travel to conclusions.

Their method changed to the inductive. And they had to use their senses first, and their reflective powers afterward. Instead of beginnings with laws, as in the study of mind, and then making everything fit the laws, they had to find the laws by first finding the facts. And thus calling sense, perception, and observation into play they not unnaturally came to exalt these; and having to prove everything as they went along, they naturally enough came to carry this method of proving things into every form of study, and to look with distrust upon whatever could not be brought under these rigid conditions. We have to look back to the philosophy of Bacon and Locke, and to travel along with the patient, toiling scientists as they have wrought for years in their fields of truth, to understand why they are so far away from the old ages of easy belief, and why they hesitate so long about believing what no one used to doubt. It will not seem so strange that scientists, busied with the seen, with the material, do not so easily assent to the spiritual; not so strange that they who, in all their work find nature so true to herself and so orderly in all her ways, find difficulty in believing in the supernatural; not strange if they put their own patient lessons of the earth's genesis by the genesis of Moses, and find that the interpretation the church has put upon the inspired record does not agree with the record of the rocks; that they should stand by the oldest writing—a writing that they know has been beyond the reach of any counterfeiter's hand; even the "footprints" of God himself. It is not strange that these men, knowing that all the heavenly bodies have held steadily on their way, not varying for thousands of years, should hesitate before the statement that the earth and the moon stood still to prolong the day for a battle scene. All these things must be considered in a study of the difficulties of faith in our age of reason.

And still again, our age is bordering upon agnosticism and religious negation. I say bordering upon, for this is not so much a fact as that of reason and materialism, and the positive method which are already present. But these methods, when pressed on their own lines, and pressed to the exclusion of the soul's own methods and world—the methods and world when it meets and communes with the unseen and the divine—tend to religious negation. That is, these positive and material methods, such as are used in the study of matter, can not solve the questions of the soul; can not verify its existence nor verify the existence of God. Their tendency is in the other direction: not so much that they disprove, or even seek to disprove the reality of spirit or of God, as in this; that they find so much else, and, not finding the soul or God, they suggest the thought that they are not to be found; and not being found, that possibly they are not. Or, in other words, the material and positive methods make a rule of not believing what is not known, or what can not be proved, and these spiritual verities—verities to the spirit—can not be demonstrated, can not be known, with the spirit left out or without its aid. That is, you must use spirit in the study of spirit. But that is just the thing that the material and the positive methods do not want to do. They love reason and demonstration, they believe in matter because they can see it and handle it, but they are distrustful of sentiment, of moral conviction, of love, or hope, or revelation, as foundations of belief. And hence they say "We do not know." The position of this form of thought on religious matters is agnostic; it is not knowing, and hence neither of a positive belief nor yet a positive denial. There may be a God; but we don't know it; there may be a soul, and a future life, but we don't know it. And being an age of reason and not of faith, an age of believing only what is certainly known or demonstrable, the effect is about the same as that of a positive unbelief. It is a dropping away, a want of interest, a negation of power. And this, if I mistake not, is about the position of these schools of thought. They do not care to fight for or against religion; but rather to leave it to the church and to the preachers, as a kind of unknown and unknowable realm, suited to the sentimental and the imaginative, but not reducible to certainty, and hence not in their line.

You will perceive that I have given the whole evening to an effort to point out the place where our age stands in the great evolutions of thought. This seemed necessary, or at least important. The result is, that we find our age to be rationalistic, material, positive, and in matters of religion agnostic beyond what has been the case in any past time. The past can furnish no parallel; and for the simple reason that the past never stood where the present stands in point of extent and accuracy of knowledge in material things. Nor can we from the past judge of the effect of this state of things, because science never presented such an array of names and results as now, and never commanded so large a hearing or so great a confidence in its teachings. You will notice, further, that nothing has been said thus far, or very little, at most, in the way of argument, or even as a statement, of the ground and facts of religious belief, or of the position and tendencies of religious thought in the church. These must be left for other discourses. And as the hour is now about spent, let us close with a few brief reflections.

And first, the effect of the widespread rationalism and materialism of our day is seen in the increased worldliness and desire for wealth everywhere apparent, and also in the general apathy and lack of aggressiveness of which the churches so generally complain. Hardly any of the great denominations of our own country are much more than holding their own in actual members. And this, too, with their vast organizations and great wealth with which to work.

Another observation, and it may seem strange to you after what has just been said, is this: That in point of real progress and goodness I believe the world stands further along, and higher in the scale, than ever before. Never was there so much liberty, so much humanity, so much charity on earth as now. Never before was there such general intelligence, and such vast facilities for labor, and such possibilities of learning and commerce as at present. It is a time of material and intellectual greatness that is uplifting all. Let us give all just credit to reason and science. They are the friends, and not the enemies, of man. And let this be said also, that the thinkers in the modern schools of materialism and rationalism are working for the good and not the harm of the race. They have achieved certain great and helpful results. But this too must be remembered that the great moral and religious forces have not ceased to work and to be powerful factors for good; and it would be too much to claim for reason and science alone all the glory of this great century. The real question is, What would society be with the heart, the soul, the belief in God and immortality left out—and what is to be the result of this present supremacy of reason over faith? I do not share the fears of Goldwin Smith—that we are coming to a "moral interregnum;" nor do I agree with Mr. Mallock—that the refuge of faith is in giving up reason and returning to the reign of authority. I believe, rather, in cherishing reason and following her voice; and I believe this apparent, and possibly real, going into the bondage of matter and the reign of natural law is but a vast preparation for the return of a broader and a better faith, and that the life of the soul and of faith will again come to the front, and, joining hands with reason and matter, will rejoice in the presence and love of a God and father and an immortality greater and dearer than could have been known before.

"The Origin and Basis of Morals."

BY WILLIAM FISHBOUGH.

In one of his articles in criticism of my positions—that published in the JOURNAL of Jan. 3rd, 1880—Mr. B. F. Underwood claims for himself and his school of materialistic thinkers, a philosophy and belief which "will furnish a foundation for every virtue as firm and secure, and inducements to a moral life as effective, as those afforded by the best systems of religion." And this philosophy and belief, assuming that it covers the whole ground of morals, he offers as a complete substitute for theism and religion, which latter he proposes to throw aside as no longer useful, if not positively deleterious. I take it for granted that by this "philosophy and belief," he means the same as that of which he gives a statement in his article in the JOURNAL of Sept. 6th, 1879, entitled "*The Origin and Basis of Morals.*" In his opening paragraph of that article he defines his position thus:

> "Man has learned through many centuries of experience, that some actions conduce to human happiness: that others cause unhappiness. One class of action is called right; the other is called wrong. Whatever upon the whole promotes the well-being of man is right, and whatever on the whole militates against it is wrong. The only criterion by which we may ultimately decide what acts are right and what acts are wrong is the effect they produce for or against human happiness. Hence utility is the standard of virtue and goodness."

This is no new doctrine, and besides quoting Mill, Spencer, Fisk and Darwin, he might have quoted many other writers in its support, from Epicurus downward. If we wish to arrive at a perfect apprehension of whatever of truth or error there may be involved in this position, we must be exceedingly careful in our analysis, our discriminations and our statements. I know of no writer or teacher, of whatever school of thought, who lightly regards the principle of utility. Certainly Mr. Underwood does not intend to convey the idea that the doctrine of utility is a tenet *peculiar* to atheism or of non-religion in any of its forms. Every theist holds that the *universe* was made for a use; that everything which is normal was made for a use; that the actions of men should all tend to uses, and that if anything is useless, it is simply good for nothing, or worse than good for nothing, and ought not to exist. As a rule of action, the aim at the useful is absolutely indispensable to a religious life; and in the carrying out of this rule, there is unquestionably a unity of effort, an organic compactness, a mutual sympathy, a fervor and an efficiency, even in the existing sectarian churches with all their imperfections which no form of infidelity has ever achieved. As Mr. Underwood must certainly *know* this, we are left to account for his zeal in propagating non-theistic materialism on some other grounds than those of his unquestioned interest in the cause of morality.

But there is another point which must not be overlooked. Mr. Underwood lays it down as an axiom in his doctrine of utility, that "actions which on the whole *conduce to human happiness* are right, while those which on the whole cause unhappiness are wrong." Be it so, then, for the present; but now Mr. U. is reminded that there is one kind and source of happiness which his general theory overlooked and totally disregards. His experience may not have made him aware of the fact, but it is nevertheless a fact, that there are thousands of persons who derive their highest and purest happiness from their religion—from their love towards God, and the conscious influx of his loving spirit. To these religion is the "pearl of great price," and they are willing to sell everything else and buy that "pearl." There is nothing, even to life itself, which a truly religious man would not sacrifice before he would give up his religion. If Mr. Rothschild were to roll up his cart loads of gold before the truly religious man's door, and say, "Give me your gold and I will give you mine," he would be answered, "No sir; I consider my gold worth infinitely more than yours and all the world besides." And so it appears that this man's religion makes him *happy* beyond what all other things put together would make him. At the same time it makes him "peaceable, gentle, easy to be entreated, full of mercy and good fruits,"—full of charity and brotherly love—and thus it qualifies him to contribute in the highest degree to the happiness of all around him. In this picture of a religious life in its highest and truest form, (such as I admit is too seldom exemplified) we have, then even according to Mr. Underwood's own rule, the highest picture of "right" and "utility." Whoever, therefore, would seek to weaken such a life as this by antagonistic and sophistical declamation, or to dim its luster by bespattering it with sneers and scoffs, is not a true utilitarian, but a—well, I leave it for others to say what he is.

Thus much by way of showing to what party the doctrine of utility most properly belongs, and showing which best carries out its principles—but now let us look a little more critically even at the position which the principle of utility holds in the struc-

Continued on Eighth Page.

An Attempt to Account for Spirit Manifestations.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:

The *Herald of Health*, a progressive and unusually fair journal, in its February number publishes a contributed article on "The Secrets of a Clear Head," which in its method of reasoning, and its attempted explanation of the phenomena of Spiritualism is somewhat remarkable. The writer by his examples of automatic action, as of walking, piano playing, etc., leads us to infer that to become proficient in any avocation demanding regularity of action, the unconscious or automatic must wholly supersede the will. He positively says: "The attention is not only withdrawn, but it *must* be diverted, or, in other words, the performance left to the supervision of the subordinate faculty. [The subordinate faculty being the intellect or will.] Let any one who doubts this try to execute in detail, under the superintendence of the will, movements which are perfectly well done without consciousness; for example to descend a flight of stairs rather rapidly," etc.

After pursuing this line of thought quite extendedly and exhausting the manuals of physiology in reference to "unconscious action," all leading to the conclusion that the only method to arrive at perfection, is through the obeyance of the intellect to this unconscious or automatic action, he draws this wonderful conclusion: "The less the mind wanders from the business in hand, and the more constantly it is content to do one thing at a time, and that thoroughly, the less will the mind and body be left to the mercy of habit, the more will habit be under the control of the will, and the less danger can there be of that development of the duality of the intellect and alienation of the higher reasoning faculty and consciousness from the animal instinct, which is so apt to culminate in disease and render the subject beside himself—a disorganized brain-worker, a monomaniac."

After such a feat of "higher reasoning," we are prepared for the application he makes of "unconscious action," which is another name for Dr. Carpenter's "unconscious cerebration," applied to the explanation of Spiritual manifestations, a theory which has been repeatedly exploded, and has not a single leg to stand on.

The writer says: "Unconscious energy, or habit controlled by instinct will produce results the most astounding, and account for the strangest of the so-called somnambulistic or spiritualistic manifestations.... It is comparatively easy to form any habit; and one of speaking or writing without thinking is readily attainable."

The writer evidently means by the above ambiguity that *all* phenomena of the order mentioned are accounted for by his theory of "habit controlled by instinct," a conclusion which shows his utter ignorance of the phenomena under discussion. True, it may partially account for the simple trance, but when it attempts the intelligence given by trance, writing or seeing mediums, it utterly breaks down. When the intelligence given is beyond that of the medium, or that of the surrounding persons, and is such as can only be given by the spiritual intelligence from whom it purports to come, what then has "unconscious energy" to do with the result? Such facts may be denied, yet volumes of well attested instances can readily be compiled, from the every-day experiences of those who investigate Spiritualism.

Again the writer says: "The point on which I would insist, is that the actor is really unconscious, and possibly believes he is the subject of supernatural influences. The same is true of the table-turner. He is unconscious of the physical force he exerts on the article of furniture; and those who act with him, when once the movement begins, are thrown into the same state, and unconsciously contribute their share of energy to the production of the result." Almost a score of years have passed since Faraday advanced this theory, and was met with the fact of bodies moving without physical contact, and such was the crushing force of this evidence that he cared not to advocate it. Has the writer ever read Prof. Hare's experiments where he placed a bowl of water on the table and then had the medium just touch the water with the ends of the fingers, and the table moving rapidly and strongly? Almost countless investigators testify to the moving of objects without physical contact. Strange "unconscious energy" which will do that, and when the table moves, and manifests a knowledge of events and persons, spelling by means of the the alphabet, wholly beyond that of the medium, where is this lame excuse of "habit controlled by instinct?" Who are the witnesses, the recipients, the victims of this "unconscious energy" fondly believing that it is from a spiritual source? I might really fill several pages of this magazine with names of distinguished men and women who are proud to acknowledge their belief, and receive joy and happiness therefrom. Allow me to mention a few of the more eminent: Alfred Russel Wallace, originator of the Darwinian theory of development; C. F. Varley, electrician of Atlantic telegraph; Flammarion, astronomer; Wm. Crookes, Prof. Wagner, of St. Petersburgh; J. R. Buchanan, Prof's. Butlerof and Zoellner; Fichte the eminent German philosopher; Dr. J. L. Robertson, editor *Journal of Medical Science*; Castelar, the leader of Spain; Leon Favre, Consul General of France; Emperor Alexandre, of Russia; Count Aksakoff, Russia; Lords Lindsay, Adair and Dunraven; William and Mary Howitt; Hiram Powers, Robert Chambers, Epes Sargent, etc., etc.

In conclusion, if we receive this theory of unconscious energy in explaining what passes now, and has been received as spiritual, what becomes of the foundations of religion? Spiritual manifestations of all ages rest on the same basis, and the theory which explains one, explains all. If the table at which I am writing moves, and I am told it does so by "unconscious energy" put forth by myself, how do I know but the stone at the mouth of the sepulchre in which Jesus lay after his cruel death, was not rolled away by unconscious energy of some of the disciples? If the sick are healed by "habit, controlled by instinct" now as seen in the efforts of many healers, will not the same account for the blind seeing, the deaf hearing, the lame walking on the shores of the Galilean Sea? A theory may fail because explaining too little; it may fail because explaining absolutely too much. In attempting to clear away the modern manifestations, this writer who revives the exploded notions of Faraday and Carpenter, and contrary to all rules of science, disposes of facts with which he evidently has no accurate knowledge, at one fell swoop relegates all spiritual manifestations, of whatever age, or whatever race to "unconscious energy," and thus destroys the foundations of religion, which rests on man's belief in, and knowledge of, immortality.

Berlin Heights, Ohio.

PANTHEISM, ATHEISM, FREE-LOVE, ETC.

Dr. Grimes Answers Dr. Fishbough.

To the Editor of the Religio-Philosophical Journal.

I am happy to find in the JOURNAL of April 3rd, that after nine months of silence by Dr. Fishbough, in which time, as he says his address has called out five remonstances, on the account of its remarkable, and as I think, intemperate and uncharitable nature, that he is still alive and willing to make an effort, however ineffectual, to redeem himself; yet more happy am I that I am able to wield a pen in the interest of truth and a broader charity. The first thing I have to notice is his new statement, that in his address, he "defined his conception of a God as that of a supreme intelligent, moral governor of the universe, and of the affairs of men." If this had been all he said upon that subject, his address never would have been noticed by me. But I find him saying that, "Whoever denies that there is an intelligent law-giver, superior to the law, certainly denies that which all men in all ages of the world have considered essential to the nature of a God; and hence, whatever he may choose to call himself, he is truly and logically an atheist, in every allowable sense of the word."

Then he gave an incorrect definition and description of pantheism, saying, "There is one more doctrine which virtually and practically amounts to atheism, and that is the doctrine that everything is God—the stones, the trees, men, plants, animals, the earth, the sun, moon and stars, the universe—that all of these are involved in the complex being of God. This logically makes the movements and actions of all things deific, the actions of men, good, bad and indifferent, equally the actions of God, thus confounding all moral distinctions, and making murder and robbery divine as well as charity and brotherly love. As a being is distinctively such only by virtue of its contrast with all other beings, and as no such contrasts are here admitted, so for all logical and practical purposes as aforesaid the theory of these speculators, though called pantheism, is downright and absolute atheism."

Now, Bro. Fishbough, look at these statements candidly and charitably for a time. Have all men in all ages believed that God was superior to his law—above his law—above nature—outside of nature? Were not those grand old pagan priests superior to all others in scientific attainments, who for thousands of years were peering into the deep recesses of nature, further than any before their time or since, teaching God from nature's mysterious movements; whose scientific monuments are to modern scholars a sealed book and many of whose astronomical discoveries remain to-day without alteration, even to the fraction of a moment, unshaken by the severest criticisms of modern science?

Where were those profound philosophers of India, who answer, "God is the soul of things; who is all because all is in him; who exists by himself, whom the spirit alone can perceive. (See John 5:56 and 63, Rom. 1:19 and 20, Heb. 8:5, Ex. 25:40.) Renan, the prince of scholars, has the credit of saying, that for two whole centuries, on the account of the similarity of paganism and christianity, many could not tell whether they were pagans or christians. What shall we do with the testimony of Albert the Great: "We know that the sign of the celestial virgin did come to the horizon at the moment we have fixed the birth of our Lord Jesus Christ. All the mysteries of his divine incarnation, all the secrets of his marvellous life from his conception to his ascension, are to be found in the constellations and figured in the stars." There is scarcely a chapter in the Bible from Genesis to Revelations, but what exhibits the ear-marks of paganism, to one versed in oriental history.

A pagan would be shocked at the idea of a God outside of, and superior to, nature. The real fact is that the divine in nature is the root from which all religions on earth have sprung—the germ from which they have evolved. The common instincts of humanity is that God is in all things.

But having made an atheist of a pantheist, he next shows that he is an infidel, then that he is a materialist, and lastly that he is a free-lover, "recognizing nothing above material and carnal attractions, in the commerce of the sexes." Then he sends him to purgatory loaded with five different characters, obtained by a "*reductio ad absurdum*" process transpiring in his own mind.

The issues I took with the address were: "1st, that there was no being outside of, above, or separate from nature; 2nd, that there could be no being superior to his law, and that as the actions, (characteristic) of a man, constituted the man, so the actions (characteristic) of God constituted God; 3rd, that pantheism was not atheism, infidelity, materialism, or free-love; 4th, that intelligence was the essential requisite of law.

He commences with the second saying, "By this and other expressions I understand him to mean with other pantheists, that God is law and law is God." Certainly, in its proper sense. Recollect that all finite truths are subjects to limitations and qualifications. Outside of mathematical demonstrations and existence of higher powers above us, all truths are finite, and all finite truths are qualified by others equally apparent.

To illustrate: I say I am one individual, one being, separate and distinct from any and all other beings; but I am dual—two beings, a physical and a spiritual. I have double action, double organs, organization and disorganization—creation and destruction, life and death. I have one system of organs. I have seven systems within the one, and all with their separate organs and functions. When I say I have seven systems I speak of them in their individual sense. When I say I have but one, I speak of them in their composite and co-ordinated sense.

Just so with the qualifications and limitations of all finite truths when I say that God is law, and law is God, I speak of them in a spiritual, and not in a material sense, that is that God is the living, dynamic spiritual life of the law. In the same sense he is the universe—the life and soul of it. But the Doctor instead of being an advanced Spiritualist as I supposed, seems to form his conceptions from a material stand-point. Evidently his Spiritualism needs spiritualizing, and yet there is no doubt that he is just as spiritual as his nature will allow, and duty says charity, notwithstanding he is so reluctant to yield it to pantheists, atheists, infidels, materialists and free-lovers, all of whom have good qualities in some direction, which he fails to see from his stand-point. So the Doctor pitches into this proposition that God is law and law is God in his material way. Hear him:

"Thus congress is law and law is congress, and the two are identical. Hence we must define congress as something that is bound up in printed volumes, and packed on the shelves of libraries, and if the printed laws should be burned, congress would be burned—annihilated. Am I still asked to define the difference between the entity or law-maker and the law?"

You are, and to do the same from a spiritualistic stand-point. When I spoke of law I spoke of it in its living, spiritual and energizing sense, that lives, inspires and works out its grand results, years, decades and centuries after law-maker and bound volumes have passed to forgetfulness.

Congress passes a law affecting every State in the union. That law is the embodied intelligence and wisdom of those composing it. The law is sent to the governor of each State. It makes no difference whether that governor catches the living spirit of it from the wires of the telegraph or the pages of bound volumes. He transmits the spirit of it to his subordinates and they again until it reaches the last fibre of the body politic. Then to a man they begin to live it, after catching the spirit-life of it. Live what? The intelligence and wisdom, the attributes, the lives, or so much as is here formulated, of the man or the congress. A commander is fifty miles from his army that is at rest; an intelligence goes over the wires to move thus and so; down the long list of subordinates, it goes from tongue to tongue, and every muscle and fibre of the thousands of that army, is on fire with something, and as step to step, and beat to beat, they are living, dynamically and spiritually, so much of the life of the commander. So much for the Doctor's "firstly."

In his secondly, there is a labored attempt to pervert my evident meaning in the uses of the word, "actions," in the plural, standing for a series of transactions, as characteristics, by striking off the "s," converting it to a noun and defining it as motion, thus erecting a man of straw for the satisfaction of demolishing it.

After making me contradict myself by this process of altering the words, he exultingly asks, "Then it is action after all that constitutes the entity, and not law as first stated. Then, of course, the man that is profoundly asleep and not in action is not a man? Then action or motion of a cannon ball through the air is the cannon ball, but a cannon ball piled up in the navy yard is not a cannon ball." The simple rolling of the locomotive over the track is the locomotive, but when there is no rolling, but entire rest, there is no locomotive! It is a revolution in language such as will throw Noah Webster in the shade, that friend Grimes is aiming at when he insists that action is the actor.

After reading this paragraph I was not surprised that the Doctor saw a ghost behind him, even before he concluded his rejoinder and he betrays the fact in the following sentence: "But I can not permit myself to believe that my present honorable opponents will attempt this mode of false argumentation or to *pervert* my words into meanings not obviously intended." "The wicked flee when no man pursueth."

"The man that is asleep" is the physical senses. The soul, the real man is at this time more active than ever. The action and motion of the cannon ball through the air is a characteristic phenomenon of the spiritual energy—dynamic force or life of the powder. The rolling of the locomotive over the track is a characteristic phenomenon of the life or spiritual energies of the steam and intelligence of the engineer, acting upon the locomotive, as the soul upon the body, and God upon the universe.

In his third, he confuses himself over the word "*germ*" at the base of all being. Its meaning as used was evident enough to a Spiritualist, as the divinity within us—the spirit—the life we get from God, our Father. But he must have his man of straw, and he found it among, "primitives and derivatives, bases, foundations and superstructures, concrete and discrete degrees," etc. But his man of straw pleased him and he thought he saw in it a silken cord by which he could draw his "lost lamb into the fold," so I leave him in this, his glory, until he appears in the fold of pantheism with that "silken cord" upon himself.

His fourth is either an egregious blunder, or (I hope a thoughtless) perversion. I will endeavor to give an explanation without copying the whole paragraph. He says: "In the commencement of this paragraph we have, 'the ALL' as synonymous with God. At its close we have a power that is felt and recognized as higher and better than all." Right, sir, the first ALL was written twice in capitals, preceded by the definite article *the*, to designate a supreme power, God. The last *all* was written without either, to denote all (other powers) to be supplied. Next after finding me with many other good minds in a state of bewilderment on the subject, he promises to give this doctrine of "God is the ALL and the ALL is God, a gentle shaking up." I really hoped then that *something* would be said that would count. But he commences with an emphatic declaration and reiteration, that this doctrine (pantheism) totally annihilates the idea of a God as a distinct being, or a being distinct from the universe or the system of nature, and notwithstanding the name of God, which it uses, it virtually and practically amounts to downright atheism, by leaving to the human mind, simply the universe for a God." Well, suppose we attach the God of the Theist to the universe, the ALL, which is barely an idea, an imaginary myth, a spirit without a body, a personality, and yet ubiquitous, just such a God as any one can make out of nothing at any time, then tell me how much you have added to the God of the pantheist?

Query—If God is "a being distinct from the universe—distinct from nature," and consequently unnatural, how can we as integral parts of nature—the cosmos—united with and evolved from the elements, call him "our Father?" How can we be, "in his image," when we are in and of nature, and he is outside of, and distinct from nature. The unnatural begetting the natural! How can we establish the doctrine of progression, unless from God to angels, man to monad, all are co-ordinated into one unitary series of action and re-action, from God through all down to monad, and reacting from the monad back to God; for it is only the action of the higher upon the lower that elevates the lower to the higher by communicating its properties.

But the next trouble is, "if the universe is one, and that one is God, all moral distinctions are confounded, and so-called virtue and vice are equally divine." This truth of the unity of God—the universe, is limited and qualified by the truth that man is an individuality and is responsible to violated law for its transgression. The co-ordination into one is accomplished by action and re-action, resulting in a fatherhood and motherhood, a brotherhood and sisterhood, as well as a common bond of sympathy and reciprocity of all. But action and reaction is of a necessity and arises from opposite and antagonizing forces. Antagonism is not necessarily evil, only becomes evil after individual volition.

Moral distinctions are finite, and consist of as many shades as there are varieties of forms of face in the human family. There is but one safe guide, one true counsellor, and that is the silent teachings of the private soul; teachings that flow down upon the negative plate, from the general fund of the co-ordinated and unitary whole, as the silent dews alight upon the earth. Where now is his "God belaboring God with grape and canister, and God scattering the bones and brains of God over the ground?" I answer, where are your conceptions formed but in material darkness? To illustrate: A spiritual energy proceeds from your brain, and co-ordinates every fibre of the foot with every fibre of the body. Does it necessarily follow that the foot is a brain, or the brain a foot? Please get clear of material devices before you elevate me to a throne, for I fear the throne will be as material as the conceptions are. Neither the miniature universe of man, nor the universe of God could exist and be perpetuated only as they have action and re-action, based upon opposite, antagonizing and warring elements as integral parts; and these conditions exist in the moral as well as in the material natures of all that live. Jesus said, "He came not to bring peace, but a sword," etc. There never was a war among men, but the God of the theist was on both sides fighting for the right. So he loses in turning from pantheism to theism, when they set their "God to belaboring God with grape and canister" on both sides. Pantheism has no God for special occasions or special persons, but theism can afford it for it takes but a moment to "hatch" an idea and you have a God to order. Japtha wanted one to do a certain job for him (give him a victory), for which he offered to pay so much. He got his God, and his job was done, and he paid the stipulated price; he murdered his innocent daughter, who came out to meet him on his return from the fight and gave him an affectionate reception. Look deep enough, Doctor, and you will find harmony everywhere.

He is willing to believe in progression, providing his opponents will show him something in the universe from God all the way to the amœba that has progressed to a higher state of existence without the aid of something distinct from itself—outside of and beyond itself, bringing to it the moving and impregnating potencies of a higher stage of existence. This is equivalent to telling the parents of a child, your child never can expand, enlarge or progress, either in body or soul, if you allow it to eat anything, give it any information yourself, allow any school teacher to, or to read any books. Distinct? Why, God is distinct from and outside of man, notwithstanding he acts upon him with life-giving and co-ordinating power; yet no more than every other being above him that acts upon him and upon whom he reacts in return.

"And, now," says the Doctor, "we must go after our 'lost lamb,' as Brother Grimes supposititiously calls himself." Really that is an idea that never got into my head before of being a "lamb," that is used so much as an emblem of purity and innocence; and I never felt like being lost, but honestly I am obliged to confess to making the same mistake that Jesus did when he went to the fig tree expecting to find fruit on it.

But what surprises me more than anything else in his rejoinder, is to see the Doctor coming into the folds of pantheism, even without any "silken cords" to draw him, and furnishes a very appropriate expression of the manner that God acts upon, moves and governs the universe.

In combating the idea that God was a progressive being, he says, "But while I can not conceive this, I can conceive of something like a progression in an opposite way; that is in the eternally continuous descent of God into finites, or into ultimates." After this he puts my expression of "the germ that lies at the base of all material formations; by the side of, and as synonymous with his of, "or of God descending into finites or ultimates, impregnating them with his own potencies." Now just here I must return my sincere thanks to the Doctor for not only coming into the folds of pantheism so promptly, but for furnishing a happier expression by which to convey the nature of the deific process—"God descending into finites and impregnating them with his own potencies." Beautiful and soul elevating thought! and these potencies are the germ in all that exist, to burst through the mould in just such fierce, antagonizing, warring, but complementary process of "God warring against God," and (when the intensity of the fire must be as the depth of the mould) to buds and blossoms and fruitage in supernal realms. "Ye are Gods," said Jesus, quoting from the Jewish law, that is, containing the possibilities of God; having the "germ at the base," having been "impregnated with his own potencies," as the Doctor has so beautifully expressed it. And, now, Brother Fishbough, upon this "rock"—this understanding—as brothers we will grasp the friendly hand, bow and retire. I am happier for having met you in antagonism and should it ever be your pleasure to call again, I give you my solemn assurances of the same cordial reception and as I believe the same faithful, open and brotherly treatment.

At the close of the rejoinder from the Doctor he referred to some new discoveries, such as that nebulous matter gives a spectrum similar to that of coal-gas; a confession of the necessity of opposites and antagonism as the only basis of action and reaction.

Yet a claim that the universe is neither father or mother, masculine or feminine, but a child, partaking of the nature of each, but as he has not succeeded in formulating his new theory so as to be understood, probably for the want of time and space, for the same reasons I shall let it pass.

Coldwater, April 18th, 1880.

Vice has more martyrs than virtue.—*Cotton.*

A wise man changes his mind; a fool never will.—*Spanish Proverb.*

The vice we scoff at in others laugh at us within ourselves.—*Sir Thomas Browne.*

It is right to be contented with what we have, never with what we are.—*Mackintosh.*

The fullest and best ears of wheat hang lowest towards the ground.—*Bishop Reynolds.*

No books are so legible as the lives of men; no characters so plain as their moral conduct.

A year of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain.

SPIRIT PROPHECY FULFILLED.

An Accident Predicted Twenty Years in the Future.

To the Editor of the Religio-Philosophical Journal:

My mother, long since gone to the spirit-world, often narrated the following incident which transpired before the writer was born: My father fell a distance of several feet in a mill, breaking five of his ribs, and otherwise dangerously injuring him. He was immediately carried to his residence, near by, and a physician was summoned. He sank rapidly and in a short time was unconscious. His pulse stopped throbbing, his heart quit beating, he gasped and breathed no more. The doctor made an examination and pronounced him dead. In this condition he remained about one hour, when a low moan was heard. In a few minutes consciousness was restored, and in a few months he was well again.

My father said he remembered the fall and his conveyance to the house; there he became unconscious; then he seemed to become conscious again as if awakening out of a deep sleep. He found himself out of, and by the side of his body, lying there upon the bed. He plainly saw the doctor, the bystanders and every thing in the room, and heard every word spoken. Now he sees a peculiarly bright and glorious light breaking about and near him, when lo, his mother (who had long been in the spirit-world) stood by his side. She was followed by other friends and acquaintances, all "dead," each of whom greeted him happily, joyously, as friend greets friend in the bodily form. His mother said, "John, your time is not yet come; your mission in the world is not filled; you are not yet entirely freed from your body, you will return to it and inhabit it about twenty years; live as you have lived, honest and upright, and you will be prepared to come to us. When death comes to you it will come instantly."

After this a period of unconsciousness came over him, and his next sensation was the excruciating pain in the side. Twenty years after this, while felling trees with a party of workmen, he was killed instantly. One tree lodged against another; a third one was felled across the reclining tree; the tree last chopped fell upon the lodged one, and failing to knock it down, bounded into the air, the butt coming around with a terrible swoop, striking my father, killing him instantly.

On the morning of the fatal day, as he was leaving the house to go to the timber, an allusion was made about dinner, when he remarked that he was impressed that something was about to happen to him, and that he thought he had eaten his last meal. The accident occurred before noon.

My father was never a member of any church and made no profession of religion. He was a man of the strictest integrity—was kind hearted, temperate, benevolent and rigidly honest and truthful. I would be pleased to hear you, Mr. Editor, or Davis, or Tuttle, or Denton, or some other able spiritual philosopher, discuss the question of "foreknowledge" or "prophecy," or the power of spirits to predict coming events. If they can correctly predict events that will transpire twenty years hence, why not one hundred or one thousand years hence? I can quite satisfactorily to myself, understand how exalted spiritual intelligences can, from the present status of things, predict a war, a famine, a pestilence, or the downfall of a government, but I can not comprehend how they can "foresee" an *accident* to an individual twenty years in the future.

A SUBSCRIBER.

Health Necessary to Success.

The adversity which so often attends the fortunes of successive members of a family, seeming to defy the most resolute efforts to deserve as well as to achieve, success, is not uncommonly an unrecognized, because veiled, consequence of ill-health. We call it "ill-luck," "fatality," "bad fortune," and sometimes it seems to cling to a house like a "curse." A curse it is—of the sort that carries down the consequences of sin and failure on the part of one generation to another. A "habit" of failing is formed in some families, and the bane is transmitted as surely as the traits of family likeness of body or mind. The mind is, as we know, the expression, or formulated outcome, of an energy which not only—in a sense—springs, but takes its shape, from the physical organism. So far from its being strange that failure or success should "run in families," it would be inexplicable and contrary to every natural law and precedent if it did not do so! The force of character, strength of will, clearness of mental vision, and qualities of vigor, patience and perseverance which constitute the secrets of success in life, are the several properties of the physical organism, compounded as it is of body and mind. It follows that the remedy for adversity must be essentially a health-cure. It may not be practicable to eradicate the physical causes of failure in a single generation, but by training and treatment much may nearly always be achieved. Public opinion is beginning to recognize the principle of "improvement," as applied to the criminal classes and to the race of paupers; further enlightenment will enable the community to perceive that the same principle governs development in every grade of the population. Instead of plaintive lamentations on the score of ill-luck, the unsuccessful in life should set to work to discover the physical cause of failure. It may be lack of energy, torpidity of the mental system, deficiency of nerve and brain force, or, perhaps, a peevish temperament, which quarrels with fortune instead of cheerfully accepting the gage she so often throws down, as though to try the mettle of the man who dares to essay the struggle for fame or even competency. If those who get a fall would rise and search for the weak points in their natures and equipments for the battle of life, instead of piteously and fruitlessly bemoaning their reverses, or even seeking to escape "the ills that flesh is heir to" by some foul and cowardly artifice, the number of miserable and tottering folk in the world would be less, and the sum of social prosperity and personal happiness greater than they now are. The health-cure is first personal and then hereditary in its aim, aspects and bearing. Medical men might think more than they do of this matter, and the lay public take it to heart as involving issues important to both the present and the future of a life which is too little studied, and, therefore, commonly misunderstood.—*The Lancet.*

The above is well worth the thoughtful attention of every person. It should be studied and its lesson heeded.

Dr. Priestley states that John Calvin wrote a treatise to prove the lawfulness of putting heretics to death.—*Corruptions of Christianity*, p. 241.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

We need not wander far in quest of truth;
She has her habitation everywhere;
The rose is one, and the warm heart of youth
Receives, whene'er it seeks, her treasures rare.

We walk with faltering feet and downcast eyes
Through God's vast treasure-house of truth and love,
And feel not half the heavenly harmonies
That float around us from the world above.

We think too meanly of the world without,
Too little of the wondrous world within,
O'ercanopied is each and wrapped about
By the dear Love that knows nor doubt nor sin.
[*Belle Bush.*

Princess Louise has brought back to Canada a number of plans for a new Art school, to be erected under her supervision. She is herself an artist of good ability, modeling and painting with great enthusiasm.

The daughter of Thomas Cole, the artist, has inherited much of her father's genius, painting flowers and still-life exquisitely. She uses his studio with the fittings and pictures which he left.

All who have watched the career of Lavinia Goodell, of Janesville, Wisconsin, will be sorry to hear that she has fallen a victim to rheumatism, at the age of forty. After many and long struggles, Miss Goodell was admitted to the bar and won great success. At one time she was connected with Harper's *Bazar*. She was a strong writer, possessed great firmness and individuality and conquered even the respect of conservatives.

Mrs. Frances Harper, the well known colored woman, has gone to her own people at the South as a kind of missionary at the instance of a few benevolent friends. At her own expense, she visited every Southern State but two, to learn the wants of the freedmen. She is able, eloquent and winning, and labored zealously during and preceding the war with Garrison and Phillips. Mrs. Harper will lecture on hygiene, industry, economy and morals. But her principal mission will be to women in their home-life, giving them the practical teaching they so much need.

Miss Catharine L. Wolfe, a wealthy woman in New York city, a year ago placed at the disposal of the Children's Aid Society, the sum of $40,000, for the purpose of erecting a Newsboys' Lodging House. The large and handsome building is nearly finished, and if well managed will be a great boon to that class of bright waifs. It contains many bath-rooms, a gymnasium, play and reading and school rooms; an aquarium, a sick room, and large dormitories. The use of a bed will be six cents nightly, and simple meals the same price.

The great archeologist, Dr. Schlieman, who is such an enthusiast in regard to Greece and its antiquities, was happy in finding a Greek wife who is truly a helpmeet and in perfect sympathy with her husband. She is a bright and graceful woman, speaks five languages fluently, and can repeat with a musical voice large portions of the Iliad and Odyssey. During the excavations of Troy, Mrs. Schlieman was her husband's first assistant, superintending large gangs of workmen from dawn till nightfall, taking charge of all articles discovered and kept a diary of the proceedings. Their children are named Andromache and Agamemnon.

Communism vastly affects the scope and tenor of woman's life. If the workingman's wife is poor, hard worked, with little hope of a better condition for herself or her children, she has at least those gleams of happiness which come through maternal affection, and that dignity and responsibility which accompany the mastery of an isolated household. Change their drear daily toil for better surroundings, food, clothing, means of education, enlarged social opportunities, but loosen the sweet bonds of protection and care in which motherhood is bound, and you alter the whole tenor of woman's life. I do not speak of the destruction of marriage, for in many communities that exists, but of offspring as reared in a nursery, separated from their parents, after attaining the age of three years.

Among the Shakers, marriage is forbidden. Twelve of these communities exist in New York and New England, embracing a population of 2,415 persons. Of this number, in 1874, there were 1,189 women, and 531 young persons under twenty-one. They own nearly 50,000 acres in home farm, beside other real estate. Of the eleven communities which owed their existence to the influence of Robert Owen, not one remains. Equally transient were those which were founded in a greater or less degree on the rule of Fourier. The Rappites, who are mostly German's, consist of about 1,500 persons of all ages, owning property worth over a million of dollars. The Separatists of Zoar, who, like the followers of Rapp, reside in Ohio, number 300, and are equally prosperous. The Inspirationists at Amana, near Iowa City, are settled in seven villages, count 1,600 members, and own 25,000 acres of land. The Perfectionists of Oneida and Wallingford, are about 360 all together. These consist of persons above the average standard of intelligence. They have been eminently prosperous, and have very many admirable features of social life. Since the abrogation of one detestable peculiarity, the women of this society must greatly rejoice.

T. L. Harris, well-known for his brilliant and eccentric qualities, is answerable for a society called, "Brotherhood of the New Life," which is established at Santa Rosa, Cal. He claims to have *evoluted* out of communism and into celibacy on his way—somewhere.

The communities at Zoar and Amana admit, though they do not encourage marriage. All the above enumerated have the common basis of community in goods, and most of them are managed by shrewd, practical men, inculcate order, neatness, thrift, temperance and industry. The common kitchen and laundry much lessen and simplify the work of women. Labor saving machinery is used in both, and many improvements are made, especially at Oneida, which might be advantageously introduced into every thickly settled neighborhood or village.

That great changes are in store for labor in the family, as well as labor outside, all must admit. Aside from community of property, which is at the basis of all these establishments (sometimes dominated by a religious idea), those who do not agree in giving up the isolated household, will be compelled to adopt many of their improvements. This will be a most welcome change to those hard-working women who form the bulk of our population.

The American Medium, Mr. Fletcher, in London.

Mr. Fletcher is holding séances in London with great success. *Spiritual Notes* gives an account of one as follows:

"A few written questions were then handed to Mr. Fletcher for the medium, but were stated by the former to be not suitably proposed. Such questions, Mr. Fletcher stated, should be of general interest, whereas in this case they were wholly of a private nature. Signor Rondi then proposed the question: What is the best method of developing Spiritualism at the present time? This was answered to the effect that the best method would be for Spiritualists to make sure that all their thoughts, in relation to tests applied to mediums and otherwise, are noble, true, and gentle. They should not seek for any notoriety, nor for their own particular ideas in regard to religion or philosophy; but they should seek for honesty in their mediums and for a high standard in themselves. A private communication was then given for some persons amongst the audience, and was duly acknowledged. "Serjeant Cox" then took the control, stating amongst other things that Spiritualists could not test too much if they were careful that their tests were in the right direction, and he reminded them that the mediums, as well as themselves, require protection from spirits who counterfeit phenomena. In reference to the doctrine of eternal punishment, he said that memory in itself constitutes sufficient punishment for sins of commission or omission. Speaking of his sudden departure from earth-life, he said: Some of you may not know that I had a daughter in the Spirit-world. All my last day on earth I saw her plainly, and could not make out what it signified. In the evening she said, "We are quite ready for you." I asked her to come down to me, but she said, "Come up." I tried to reach her hand, and when I did reach it I was up here. That was all I knew, except that I felt very happy and peaceful."

Blaine's Superstitions.

A late number of the Chicago *Tribune* gives a lengthy biographical sketch, highly eulogistic, of James B. Blaine, the aspirant for presidential honors. Speaking of his superstitions the writer says:

Like Bismarck and other great men, Blaine has his superstitions. He believes, too, that no man is without some. His own credulity was naturally strengthened by a circumstance apparently connected with the convention at Cincinnati. During his convalescence from the effects of the sunstroke that felled him to the ground on the steps of the Congregational church in Washington, he asked for the contents of the clothes worn by him on that occasion. To his distress he found missing not only valuable papers, but, alas! also the precious amulet, his mother's parting gift. Following its loss occurred the first check in his upward career. Superstition would naturally attribute this circumstance to the misplacing of the cherished bauble. The inconsistencies of such beliefs are curious. It is interesting to note that those who scoff most bitterly at christianity are often readiest to give credence to superstitions originating in New Testament history. They will not begin journeys or undertakings on Friday (the day of crucifixion.) They avoid handing salt, for Judas spilt some. Above all they will not sit thirteen at a table—the number at the last supper. Is it not natural that one out of thirteen people of mixed ages should die in a year? Among the Druses of the Lebanon is a soothsayer of high repute. This warlike race, more perhaps than other people, gives preference to male over female offspring. They attribute to their favorite oracle some superhuman power which they believe he is able to exert over the sex of the unborn child. He is always sent for just previous to the expected birth of an infant to give his prophecy. To the anxious parents he always foretells the advent of a son. When a daughter proves the augury false, the impostor takes from a nook in the dwelling of the disappointed parents a slip of paper on which he had written that he knew the child to be born would be a girl, although he had led them to suppose the reverse in order that they might not be disheartened. Thus it is with most superstitions. When fulfilled the world cries: We told you so. If otherwise, no notice is vouchsafed the unrealized expectations.

England's Work in India.

The *Cornhill Magazine* says that in the last century education in India, was a monopoly in the hands of the priests—a power which they employed to subjugate the minds of the people. Under British rule, education in India has been taken entirely out of the hands of the priests, and it has become the great emancipator of the Indian races. In ancient India a Brahmin was forbidden, on pain of death, to teach the sacred books to the masses. Under British rule, the State schools offer instruction to every one, and open the same careers to all. In the last century the Hindus were taught, from their earliest childhood, that they must remain imprisoned for life in the caste in which they were born. We have now two millions of boys and girls receiving public instruction in India. Under the British Government these two millions of native children are learning that every occupation and every profession is open to every boy on the benches of an Indian school. The rising generation in India have been freed from superstitious terrors; they have been led to give up cruel practices; they have learned to detest and despise their forefather's bloody rites. Widow-burning, infanticide, hook-swinging, self-multilation, and human sacrifice—these are a few familiar relics of the old bondage under which the Indian intellect groaned and the Indian heart bled. Great as has been the material progress of India during the past century, its emancipation from ignorance and priestcraft forms, to my mind, a far more splendid memorial of British rule. Truly the people that walked in darkness have seen a great light.

One by one the objects of our affections depart from us; but our affections remain, and like vines stretch forth their broken, wounded tendrils for support. The bleeding heart needs a balm to heal it, and there is none but the love of its kind,—none but the affections of the human heart.—*Longfellow.*

The conversion of many of the Germans and Franks was from the belief that christianity was more favorable to warlike achievements. It was this motive that produced the conversion of Clovis. This idea arose from the success of the Romans.—*Mosheim's Ecl. History*, II., 314.

Magazines for May Just Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: The Stillwater Tragedy; The Examination System in Education; Wants; McIntyre's False Face; Talent and Genius; Ten Days in the Rebel Army; A Neglected Poet; Records of W. M. Hunt; The Undiscovered Country; Bluebird's Greeting; The Democratic Presidential Nomination; British Americanisms; Recent Novels; Mark Twain's New Book; Farragut; Metternich; Zola's Last Novel; Hector Berlioz; Madame Le Brun; Symond's Greek Poets; The Contributor's Club; Publications Received.

Eclectic Magazine. (E. R. Pelton, New York.) Contents: Copyright; The North-East Passage; An Eye Witness to John Kemble and Edmund Kean; Yoshida-Torajiro; Radiant Matter; The Bells of Lynn; Henri Regnault; White Wings; Greek and Christian Views of Beauty; Chippers of Flint; Fate or God; Mademoiselle de Mersac; On the Art of Sketching from Nature in Water-Colors; Chinese Proverbs; An Old Boat; Rev. Leonard Bacon, D. D., LL. D.; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. For Frontispiece this number contains a fine steel plate engraving of Dr. Leonard Bacon.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Portrait of Edgar Allan Poe; The Younger Painters of America; Louisiana; The Grandissimes; The Growth of Wood-Cut Printing; Peter the Great; The New York Seventh; The Dominion of Canada; On One who died in May; Notes of a Walker; Economic Defects in Christian Missions; Edgar Allan Poe; Expostulation; Rocky Mountain Cookery; The Last Hour; Congress and International copyright; Walhalla; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. This number is full of interesting material on subjects of general or timely interest, and the illustrations can not be excelled.

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Wilhelm Richard Wagner; Philosophy of Superstition; Comparative Phrenology; Beer and Cider Crusades; Labor and Social Co-operation in France; A Society for Guiding Children; Bits of Natural History from South Carolina; The Young Folks of Cherry Avenue; Colds—How Caused and Treated; Milk as Food; A Gentleman of Color on Brown Bread; Hard Reading; Remedies for Cold Feet; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What they Say; Personals, etc.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Climate and Complexion, by J. M. Buchan, M. A.; The Carbon Button, by E. A. Engler, A. M.; God and Nature, by the Right Rev. Lord Bishop of Carlisle; The Buffalo and His Fate, by Earnest Ingersoll; Sham Admiration in Literature, by James Payn; The Impediment of Adipose; A Celebrated Case, by E. Vale Blake; The Martyrdom of Science, by J. W. Slater; The Pleasure of Visual Form, by James Sully; Hysteria and Demonism—A Study in Morbid Psychology, by Dr. Charles Richet; Bacteria as Destroyers of Insects, by E. Ray Lankester, F. R. S.; Some Facts and Fictions of Zoology, by Dr. Andrew Wilson; The Electrical Polyscope; Capture among the Mollusks; How Insects direct their Flight, by M. J. De Bellesme; Sketch of James Clerk Maxwell; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Revue Spirite Journal D'Etudes Psychologique. (M. Leymaire, Paris, France.) This Magazine has a corps of able writers.

Our Little Folks. (S. S. Wood, New York.) An illustrated paper for very little people. Published monthly at only thirty cents per year.

Babyland. (D. Lothrop & Co., Boston Mass.) This magazine is for children just beginning to read and will be found very amusing.

The Nursery. (John L. Shorey, Boston, Mass.) A magazine for youngest readers, and is filled with pretty stories and illustrations.

At a general council of the Church A. D. 431, Nestorius, a Bishop, was condemned and banished into exile for denying the propriety of the phrase "Mother of God" as applied to the Virgin Mary.—*Mosheim*, I., 350.

The Abbot of St. Cyron, the oracle of the Jansenists, having occasion to examine the works of heretics in order to refute them, was accustomed first to expel the devil out of them by the sign of the cross.—*Mosheim*, III., 355.

Out of one hundred and thirty-eight professed thieves congregated in London, in 1848, only fourteen had mothers living.—*Chicago Register*, Dec. 1, 1849.

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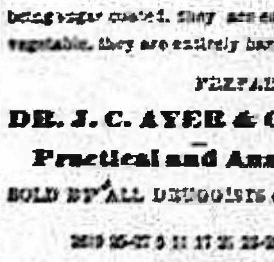

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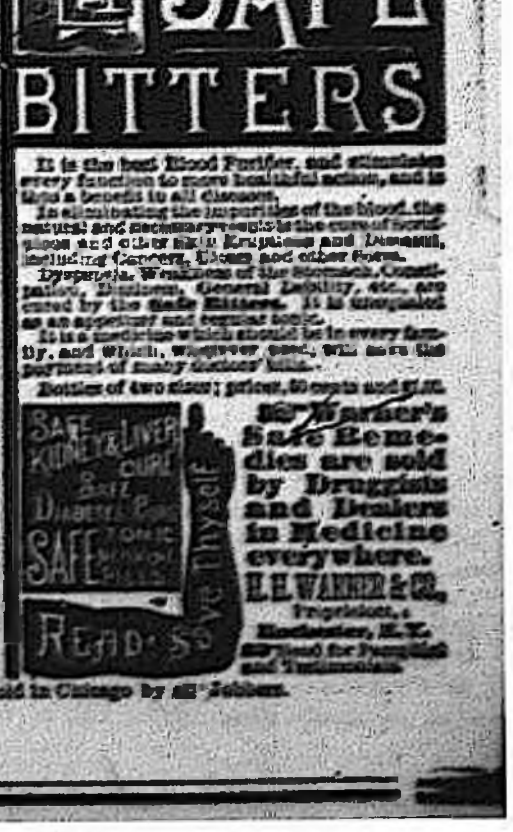

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Waked up, Though Parted from Reason!

The New York *Observer*, an evangelical secular "religious" newspaper, which has all along ignored our kindly suggestions and tender interest in its behalf, to enable it to explain with clearness to its misled readers the "mysteries" of spirit phenomena or appearances recorded in the Old and New "Testament," and which has all along turned a blind eye and a deaf ear to the facts and proofs of modern Spiritualism, has at last waked up from its sleepy condition; though it still appears to hold the conceit that it knows all there is of wisdom in the phenomena of nature and that its hoary head contains all there is, was, or ever can be, of truth and knowledge, no matter what may be the modern discoveries by scientists, touching spirit phenomena.

It is Joseph Cook who has waked it up! He has done the work! Our readers will remember how some weeks ago we took occasion, as we always, charitably, do, to enlighten that paper, when, in its ignorance of spirit-phenomena, it exclaimed, "Explain it who can," regarding the remarkable case of spirit action which that paper narrated as occuring forty years ago through the mediumship of a communicant at the prayer-meeting held by Mr. Bedell, now Episcopal Bishop of Ohio. "Explain it who can," exclaimed Mr. Bedell, and "Explain it who can," replied the New York *Observer*. Well it was explained very clearly and simply and naturally in our columns, as some of the readers of the *Observer*, including its editor, know. Again later, in the goodness of our heart, we called the attention of the *Observer* to the manly admissions of the Rev. Joseph Cook, of the Park street Church, Boston; and, also, we then gave some much needed advice to the *Observer* concerning the spiritual pride evinced in its disrespectful remarks on the memory of the noble patriot, Thomas Paine, the friend of Washington, of Franklin and of Jefferson.

Well! our work has done some good. It has aided in waking up the *Observer*. In time that paper may come to reason. Let us hope so. For the present we are sorry to say that this New York *Observer*, while boasting itself to be "the best secular and religious paper," is awfully given to detraction, and is a full, fair, and complete example of that class, of whom its own Bible remarks, "Having spiritual eyes, they see not, and, having ears, they hear not." It has heretofore been dead to all our good intentions, and blind to the spiritual light, which, for thirty-one years, has been spreading over the world and permeating every class of society, and honey-combing every congregation worshiping in this land.

At last, however, the whilom fossil, the *Observer*, has been so pucked and punched by our good services, that it comes out on the 15th inst., with a leading article more than two columns long; written by its oldest editor, S. Irenæus Prime, entitled, "Joseph Cook and Spiritualism—one More Unfortunate."

We don't propose to do more than notice the effort of our friend Irenæus. Of course it is the usual conglomerate and balderdash of weak efforts to destroy *facts*. After announcing that "more than thirty years ago, Professor George Bush, author of Bible Commentaries, Dictionaries, etc., a learned and distinguished scholar," became converted to Spiritualism, and "though himself a book worm, he was taught by an unlettered boy from Poughkeepsie, so that he could read the character of distant and unknown people by their manuscript," and after stating that, in consequence, Prof. Bush became a Swedenborgian, which Irenæus calls "making a shipwreck of faith and plunging into error," his article goes on to ask, "And now has Joseph Cook become a Spiritualist?" and to say that while Bush "was a calm, cold, phlegmatic, solitary widower, living in a cell with musty books for friends, pale, thin, abstemious, tobacco-smoked and dried, with no juice in his bones or soul, Mr. Cook is a muscular christian, bold, ardent, passionate, imaginative, full of vital force, companionable, erratic, and impulsive, with great mental power, and a fair show of learning." After this antithesis of characters, the article narrates Mr. Cook's conclusions as stated by him, and remarks that it is more marvellous than the phenomena related by Mr. Cook, that his conclusions should have met with applause, as they did from "the educated, cultured, christian adults" composing the audience. "Has it come to this," exclaims the old editor of the *Observer*, "in the city of Boston and in the ears of her orthodox clergymen, that the miraculous appearance of our Lord shall be cited in illustration of a conch-shell going through a table?"

To which we answer our dear Irenæus, that it looks very much like it. It has come to that.

The cream, however, of the *Observer's* and Irenæus's inconsistency is found in its concluding portion. It asserts that "in answer to prayer of faith, S. Irenæus Prime may say to this mountain, 'Be thou removed and cast into the sea' and it may be done," and in the same breath declares it to be absurd and monstrous to suppose that audible raps and sounds, table moving, slate writing, materialized hands, bodies floating in the air can come by the will and power of spirits. Facts are stubborn things, Irenæus, nevertheless! After this the article goes on to "defy the logic of Germany plus Joseph Cook, to disturb the conclusion that if human will power [Cook had suggested spirits in connection with the matter, therefore Irenæus is dodging,] can cause a table to fly through the air, then all matter is subject to change of place at the will of man without intervening agency," and that, if they (spirits) can set his desk flying out of the window, they can pitch him out, and if a table, then his safe which holds his mail books [he says] and his house, the City Hall, the Post Office, and the city and the fixed stars.

Poor S. Irenæus Prime—and this is your language? This your argument? How hard it is to kick against the Almighty's facts! They are the Word of God! Your traditions of your ancients can not dissipate their effect, attempt it as you may. The facts are against you. What the Rev. Joseph Cook accepts, and what the German scientists declare, are the facts of every day's experience. It is hard for you to kick against the pricks. The day is passing away for money-making by the sale of "religion," whether in newspapers or pulpit. Spirits are converting men unto salvation without the aid of either.

Mind in the Lower Animals.

Dr. Lindsay's book, on "Mind in the Lower Animals," is one which from the nature of its argument will arrest the attention of all students of psychic phenomena, as well as of all persons interested in the scientific study of nervous and mental diseases. The doctor finds that nearly all the qualities of human nature, including all those that we count among the higher, have their beginnings in the "lower" animals, and many of these qualities have a higher and more complete development in them than in man. We all concede that the senses of sight, smell, taste and touch are more perfect in many other animals than in men. Dr. Lindsay thinks that the emotional element of worship is more powerful in the dog, and certain other animals toward man, than in man toward any higher object. He holds that many animals are fully sensible of moral merit and demerit, not only in themselves, but in the men with whom they confederate whether in the commission of crime or of good acts. He seems to prove that dogs can be trained to steal from third parties for the benefit of their owners and that when so trained they understand as fully as Oliver Twist that the service they render to their masters is done at the risk of incurring the condemnation of all others who may detect them. All the actions appropriate to particular states of emotion, such as laughing, playing, dancing, weeping, kneeling, praying, coaxing, crying, self-control, inquiry, observation, begin in the lower animals by manifestations as like those of young children as the anatomical organizations of the two resemble each other. Instead of being solely indebted to instinct, Dr. Lindsay argues that many of their most complex actions such as nest building, food hunting, economy, association with their kind and with other animals, are guided by affections, calculations and reason, which only fall below those displayed by enlightened men, as like actions performed by barbarians show less of passion and calculation than when performed by the civilized. Animals educate, aid, help, love, court, marry, protect, govern, and comprehend each other in a way that nearly relegates instinct to the limbo of forgotten attributes. A few centuries ago the same theological doubt existed as to whether heathens had souls, as are now entertained concerning animals. Dr. Lindsay's criterion is to attribute every act in an animal, to the same attribute, whether it be reason, choice, will, passion, judgment worship or criminality, which if performed under like circumstances by a man we would attribute to either of those qualities. Dr. Lindsay clearly shows that mental disease and "loss of reason" is an ordinary incident in the pathology of a class of lives to which we have been wont to attribute neither soul nor reason. He is a little tedious and prolix in his repetitions, but those who persevere in the perusal of his two large volumes will be deeply impressed with his position.

The Plan of Salvation.

The *Northwestern Christian Advocate* informs us that "the plan of salvation has no substitute for good works." If so, we suggest that it begin its own good works by ceasing forever to use the narrow and God insulting word "plan" in any connection with the broad man-helping word salvation. A "plan" is an experimental scheme concocted by a finite mind, which at first does not know how to accomplish a result, nor which of several ways will accomplish it best, but after painful study hits upon one of several possible schemes, and tries it. It implies limitations to the Divine Mind, which totally deny his omniscience, and also that there may be many modes or schemes for saving men, only one of which is christian; *non constat* but that the others may be equally efficacious. Thus it lowers the dignity of God and the pre-eminence of christianity. McCellan, Burnside and Pope each had "plans" for taking Richmond. Why? Because neither knew how to take it. But who ever heard of any "plan" from Grant? George the Third laid out "plans" of taxation for the American Colonies. Napoleon had plans of "invading" England. The society for the relief of Ginx's baby had plans for disposing of the £1592, 17s., 6¼ pence that were raised for his benefit in such a manner that the baby only got the half-penny. But the only "plan" Jesus had for saving men from want was, "Give to him that asketh and from him that would borrow of thee turn not thou away." His only "plan" for saving them from hypocrisy, was, "Be ye not therefore as the Pharisees, making long prayers to be seen of men." His only plan for saving men from making a trade of religion to fill their bellies with was, "Let not thy right hand know what thy left hand doeth." His only "plan" for promoting the observance of the Sabbath was to discountenance and abolish it. His only "plan" for producing belief in the minds of men, was to bring visible evidence to every mind he sought to convert, thereby implying that without evidence no man was called upon to believe. And his only "plan" for continuing the work of conversion through all generations was to continue the evidence by the continual representation to each new generation afresh of the same wonderful works which he himself did. By this sign were all men to know that those who pretended to teach in his name really believed what they taught. For he made the promise universal, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi, 17:18.) Now, if Brother Edwards of the *Advocate* can do none of these things, it amounts to an official certificate from Jesus, the Savior, that he does not believe in the christian religion, and in this we think Jesus is correct; and in the verse immediately preceding that just cited we are informed that "he that believeth not shall be damned." Dr. Edwards therefore seems to be within the 'plan of damnation."

Jervis vs. Ingersoll.

A young man of the name of Jervis, who seems to be well read in atheism, was permitted to occupy the pulpit of Dr. Thomas's Centenary M. E. church recently for the purpose of proving Mr. R. G. Ingersoll to be the champion plagiarist of the age. Five or six clergymen were present, a larger number than we remember to have seen in attendance at any recent lecture since that of Rev. Mr. Hayden, the New Haven preacher lately on trial for murder, which was delivered in New York City. The text that, where the carcass is there will the eagles be gathered, seems, as illustrated by these instances to imply that clergymen enjoy most those lectures in which either murder is suspected or slander is apprehended. The lecturer undertook to prove that Colenso, Taylor, Voltaire and other deists or atheists had made the same points which Mr. Ingersoll makes before him and that he states his points in much the same language as they. If Mr. Ingersoll claimed to be the discoverer of the truth of his various statements, the charge would be well founded. Colenso doubtless has in turn borrowed suggestions from Voltaire, and Voltaire from writers who had preceded him. One has only to compare the Age of Reason with Voltaire's Philosophical Dictionary, to find that nearly all of Paine's salient assaults had previously been made with that bland grace, and subtle yet almost kind sarcasm which distinguishes the great French savant. But Mr. Jervis goes too far when he attributes Ingersoll's sentence, "An honest God is the noblest work of man," to a writer in 1632. Such a writer may have expressed some idea of the extent to which men worship their own mental image as God. This has been done by philosophers in all ages. But Ingersoll's line is plainly a paraphrase of Pope's—

> "An honest man's the noblest work of God."

And Pope was not born until 1688, and could not have written this line until the 18th century. The "young man of the name of Jervis," however, is on the right track. He has seen Wendling peddle Ingersollism to orthodox congregations at one hundred dollars a night, and he wants to do the same. This is the only mode in which Ingersoll's materialism can be retailed to christian congregations. Every such lecturer is a Trojan Horse, as they will find who capture him.

The Blood Atonement.

The son of the "Rev. Dr." Kalloch, Mayor of San Francisco, Pastor of a Baptist church in that city and "sand-lot" statesman, has shot and killed De Young, editor of the San Francisco *Chronicle*, on a point of honor. De Young had previously shot but failed to kill the "Rev. Dr." Kalloch, aforesaid, also on a point of honor. On the altar of the god "Honor," therefore human sacrifice is deemed necessary to be offered in San Francisco. It will be observed that neither of these acts of human sacrifice to a false god was made by a heathen Chinee. Both are acts of strictly christian sacrifice, and one at least of them was made by one reared in a christian family, in which family prayer occurs from twenty-eight to thirty-five times every week besides private devotions. De Young had sought to sacrifice Kalloch on the altar of his mother's honor, *i. e.*, for the purpose of proving her chastity at a time when De Young was not yet born, a fact of which of course he knew nothing; as De Young had been taught to reason, if his bullet killed Kalloch it would prove Mrs. De Young to have been virtuous. As his bullet failed, we do not know what the inference is. Young Kalloch sacrificed De Young on the altar of the wounded honor of Kalloch senior, who also was charged by De Young with unchastity. As his bullet was effectual, if there is any validity in this mode of proof, "Rev. Dr." Kalloch must be virtuous. The brand of Cain being on the son proves that the seal of Melchisedec is on the sire. De Young might have learned in the sermons of the elder Kalloch that there is an eternity. The son, more efficiently, sends him there, to find out. But it is interesting to know, as the elder Kalloch does, that the blood of Jesus will wash out the blood of De Young, in case any moral obliquity should attach to the act. Thus the "Rev. Dr." Kalloch's chastity will be vindicated. Mr. De Young will have an opportunity of solving the problem of the future life earlier than his widow and orphans, if he leave such, could have hoped or feared, and the younger Kalloch's sin in acting as the high priest of the temple of honor, on the occasion of a blood atonement by human sacrifice, will be made as white as wool. A few will sneer at such acts as being barbarous, but these are they who have not studied carefully and reverently the hidden depths and sacred mysteries of the religion of their period and who, therefore, are prepared to sneer at any thing. "It shall be better, far better," quoth the average clergyman, "for Kalloch in that day than for him who sneers at the efficacy of the blood atonement. For the blood can be washed out in blood, but the blood of Jesus never washes out a sneer." And so the widows keep on wailing for a better faith, that has no "blood atonement" in it and no forgiveness of sin, but a little of that philosophic calmness and kindness that springs from the possession of "brains."

The Alliance and the Bible.

The *Alliance* under the signature of "D. S.," indulges in some humorous fun at the expense of our Adventist who reads the Bible in the cars, instead of looking out of the window, and calculates the end of the world from Daniel instead of quietly mustering that part of the Bible out of the service. "As a general rule," says Mr. Swing, "when a man of mature years reads the Bible in the cars, you may quote him as very much of an ignoramus, or else as having bad taste."

It is true as Mr. Swing remarks that men have been predicting the end of the world for 1800 years; but is it not also true that the example was conspicuously set for them by Jesus himself, and that during the first century the church throve mightily on the error that the end of the world was about to come then and in that generation. Did not this prophecy concentrate on John the divine, as he who should live to the second coming of Jesus, and when John died, did not christians resolutely deny that death as an impeachment of the veracity of their Lord, and even hold that the earth above his grave rose and fell every moment with his continued breathing? Whatever fault applies to the modern Adventist who predicts the end of the world in 1881, applies with still greater force to the prophecy of Jesus, that some who were living and within the sound of his voice, should not taste of death until the end of the world should have come. Indeed, the prophecy of Jesus has been for eighteen centuries disproved while the prophecy of Mr. Swing's Michigan "ignoramus," can not be disproved until next year; yet Mr. Swing assumes to teach in the name of the former Adventist, and to ridicule the latter. By professing to accept Jesus as inspired, Prof. Swing is able to ride around the ecclesiastical ring with one leg suply bending to the gait of religion, and the other as firmly planted on the bare back of philosophy. He cracks the whip of moral censorship at all who bet on either of the steeds he is riding, and pockets a generous gate money as the fruits of his exhibition. This branch of the show business stands for what was once known as "preaching the gospel."

Mrs. Imogene C. Fales, of Brooklyn, delivered a lecture before the Spiritual Fraternity of that city on Friday evening last, taking for her subject "European and Asiatic Thoughts." Bro. Nichols informs us that the lecture was a very eloquent and exhaustive effort, and that the manuscript will be forwarded to the JOURNAL. Prof. Parkhurst, Judge Colt and others took part in the meeting.

Natural Selection in Government.

Professor Sumner of Yale College, in the March number of the Princeton *Review*, assents to the position which has been extensively advocated by several prominent persons and journals in the west, and which was the theme of an article entitled, "Responsible Government," in the *International Review* for March and April, 1877, viz., that the English mode of selecting an executive (Premier) through a resignable cabinet and dissolvable legislature, is virtually one of "natural selection" and results more certainly in the selection of "the fittest," than our own system of *selection* by national conventions and *election* by universal suffrage. Professor Sumner doubts, however, whether the system of "Responsible Government" can be applied in this country. The first and chief steps toward its application are achieved when its superiority is conceded and men of intelligence throughout the land begin to regret its absence. Scarcely a Social Science Congress (of men) can meet without the discussion of this subject. Mr. Pendleton, of Ohio, has led the way toward introducing one of its incidents, viz., the presence of cabinet members in the national legislature, into congress for discussion. But this would be wholly incomplete and ineffectual unless the remaining incidents of the system were coupled with it, viz., the resignability of the ministry when outvoted and the dissolvability of the legislature when an appeal to the people is desirable.

All such papers as Prof. Sumner's are drops toward this bucket of influence needed to promote a full comprehension of this question by the people. When it comes to be fully apprehended, it will be found that the people at large are as sensible of the defects and relative inferiority of our system as they need be, and that the way to a better is the most feasible part of the entire question.

"Atheous."

In an article on "God and Nature," published in the *Popular Science Monthly*, the Right Reverend Lord Bishop of Carlyle, coins a new word, "atheous," to express the attitude of scientific investigators and materialists toward the doctrine of the existence of a Deity. The word atheistic having come to express a distinct denial of such existence, the Bishop desires that the word *atheous* shall be substituted as expressing the idea that the facts of material science in their nature can reveal no evidence whatever either of the existence or non-existence of a God, whether personal or impersonal. The Bishop ventures on the bold and frank admission that "nothing is gained for the scientific knowledge of nature by adopting the conception" that a Deity exists, "for so far as his (the scientist's) investigations are concerned, there is no God." This thought coming from a Bishop is far more radically "atheous" than any thought entertained by Thomas Paine, for the latter thought that the physical phenomena of the universe were and must be accounted for by attributing them to a God. The Bishop, however, falls back on the moral phenomena of the world as proofs of the existence of a personal Deity. The Bishop is not above average minds in his proofs. For instance, he proves that it can not be that a dog or horse can have a will, because the Bishop can calculate how a dog or horse will act if he knows the conditions to which it is subjected. But the Bishop knows from experience that nobody could calculate how he (the Bishop) would act. In this argument, though the dog has not yet spoken, he has beaten the Bishop.

Weeks's Words.

Stop my paper as soon as the pay ends. I can't afford to patronize a paper that pretends to expose quackery and humbuggery, and yet publishes and takes pay for advertisements which are fraudulent on their very face,—such as relate to psychomancy and divination and medical diagnosis by lock of hair, etc. I see also that you want to fulfill the command to "Make to yourselves friends of the Mammon of unrighteousness," by attempting to turn the streams of christianity into your spiritual grist mill.

JOHN P. WEEKS.

Grant, Kent county, Mich., April, 9, 1880.

Evidently this good brother has been sojourning in a crude, materialistic, environment and is in a bad way; we fear he needs a little vermifuge, and we call upon some of those whom he so kindly refers to, to diagnose and prescribe for his case free of cost, otherwise they will be guilty of "cruelty to animals." Happily for us we have so turned the streams, not only of christianity, but of general intelligence into our channel that we have plenty of water wherewith to keep the mill going. We long since learned that we can not "grind our grist with the water that has passed," nor profitably spend our time in threshing old straw, consequently we do not spend our forces in denouncing the Bible, villifying christianity or exploding old myths which nobody has believed in the last quarter of a century. We do not publish the advertisements of a magnetic healer until we know there is a good foundation for his claims, and if some psychometrist has mistaken a lock of Mr. Week's hair for that of a donkey's, we certainly think the blunder, if such it be, excusable, and we shall not throw out the advertisement nor call the healer a fraud.

Mrs. M. J. Wilcoxson, of Boulder, Col., a prominent spiritualist lecturer, writes:

"I certainly wish you success and the prosperity you have so faithfully earned, but words seem weak compared to works. I fear I shall never be able to work for our blessed cause, for I am so troubled at times to get my breath that I go out but little."

Compliment to Mrs. Poole.

Prof. Sanford Niles, who is a gentleman of high culture and the principal of a most excellent school in Rochester, Minnesota, pays Mrs. Hester M. Poole a deserved compliment in a private letter which we take the liberty to publish. He says: "I think Mrs. Poole's department in the JOURNAL excellent reading, and am glad to see that her talent is recognized wherever I hear the paper spoken of. She takes a broad outlook and tells her thoughts in a pure and finished style of composition always delightful. I hope her biographical sketches and poems may be put in book form, where they will surely have a less evanescent life than on the leaves of a newspaper."

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Prof. Van Buren Denslow, LL.D., contributes an able article on organization, which will be found in another column. He will further elaborate the subject in succeeding issues, and we earnestly invite the careful and candid attention of our readers thereto.

Dr. J. M. Peebles has returned to Hammonton, N. J.

The First New York Society has rented Republican Hall for the ensuing year.

TAKE NOTICE!—Letter postage must be paid on manuscript sent for publication in the JOURNAL.

The New York Spiritualist Conference will hold meetings at Harvard Rooms on and after the first Sunday in May.

Says the *Catholic World*: "In all the voluminous writings of Gen. Washington the holy name of Jesus Christ is never once written."

Dr. Beard has been experimenting with Mrs. Helen T. J. Brigham, to confirm his untenable theories, and we learn got worsted in the trial.

Mrs. Louie M. Lowe, of San Francisco, Cal., lately delivered an excellent temperance lecture before the Olympia (W. T.) Blue Ribbon League.

Dr. J. M. Peebles has been engaged to attend the camp meeting in Bonair, Iowa, commencing on Wednesday, June 30th, and continuing on into the second week in July.

"THE PRINCIPLES OF NATURE," by Mrs. Maria M. King. These volumes have been delayed in publication, but we are informed by Mr. King that we shall be able to fill all orders within two weeks.

Mrs. Mary Andrews, the materializing medium, is spending a few weeks in New York city, with Mrs. Townsend, on Madison avenue, and giving séances at 207 East 62nd street five evenings per week, Mondays and Fridays omitted.

We would call the attention of our readers to the notice of "A Mass Meeting for all Women who Want to Vote," which may be found on the this page of the JOURNAL. Elizabeth Cady Stanton, Susan B. Anthony, Matilda Joslyn Gage, and other prominent women will be present.

The wicked Augusta *Journal* says that no real generous man would go to a spiritual séance given by a lady medium, and just as the ghost is walking about (while the medium is tied in the cabinet) exclaim: "There's a rat right by the ghost." It spoils the effect to have the ghost yell and gather up its skirts and run.—*Bath, Maine, Sentinel.*

Mrs. Hollis-Billing is meeting the cordial welcome among her old friends here which she had a right to anticipate. She is having all the callers she can attend to, and visitors at our office express great satisfaction at the tests they receive. Mrs. Simpson and Mrs. Billing being both in the same house, an inquirer is almost sure to get reasonable satisfaction when he visits 24 Ogden Avenue.

According to the New York *Times* of the 13th inst., Mrs. Marcus Badt, whose husband keeps a drygoods store in White Plains, near that city, is positive in her assertion that the house she lives in is haunted. For some time almost every night after midnight she has heard footsteps on the stairs, and her husband searching, revolver in hand, found nothing, though he expected to find burglars. On the night of the 12th, the *Times* says the noises were unusually loud and protracted. *Quien sabe?*

Dr. J. K. Bailey spent the month of March last visiting with friends in Missouri and Illinois, sickness in his family preventing active work in the lecture field. He spent the first two weeks of April with the Spiritualists of Colfax, Ind.; giving three lectures, assisting in two conference meetings and several circles, during the time. He spoke at Denver, Indiana, the 17th and 18th inst.—three lectures. He may be addressed immediately at Warsaw, Indiana. He desires the friends of Northern Indiana to keep him busy in the good work.

The statement that a Miss Judd, of Buffalo, was miraculously cured through the prayers of Mrs. Edward Mix, a colored woman, having been questioned, the father of the girl, O. K Judd, writes to the *Presbyterian*:

"My daughter was perfectly helpless and a great sufferer for two years and two months. The latter part of the time she was so feeble that she could speak but little, and only in a whisper. Mrs. Edward Mix, an intelligent Methodist colored lady, of Wolcottville, Conn., had been the means, under God, of restoring many to health, according to the promise in the latter half of the fifth chapter of James, and many other passages of similar import. She appointed a day and hour when she and other Christians would assemble and pray for the physical healing of my daughter." The daughter began to get better at once, rising from her bed, and is now in perfect health.

JEWISH OPPOSITION TO CHRISTIANITY'S CONVERTS.—Much excitement exists among some of the Jews of New York city, and even threats and attempt to kill one Moses Adler, a convert from Judaism to Episcopalian christianity, because he insisted on burying his deceased wife, nee Seibiger, in an Episcopalian cemetery and with Episcopalian forms. It was only the interference of the police and the celerity and secrecy of the burial which prevented Herman Seibiger, her brother, and his friends from forcibly taking the corpse from the undertaker to bury it in Jewish form and ground.

CHEEK.—If there are some very desirable traits of character that are wanting in Mrs. Juliet H. Severance, of Wisconsin, she has impudence enough to supply a whole community. She desires her name placed in the list of lecturers as published in the JOURNAL and an editorial note advising Spiritualists and Liberalists to employ her. When we have entirely lost all sense of decency and desire to inflict this unsavory free-lover upon the liberal public, we will comply with her request. In the meantime we advise Spiritualists and liberalists to let her severely alone.

Mr. El. Kery, a native of Samaria, educated in England, and a returned missionary physician, claims to have discovered a Synagogue record, kept at ancient Sychar, that reaches back hundreds of years before Christ. He learned that the priest in Christ's time was named Shaffeer. On searching the record for some possible note of Jesus's visit, he asserts he found instead the following important testimony to his crucifixion: "In the nineteenth year of my priesthood, and the 4,281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem."

Our readers will join with us in congratulating that stalwart champion of Spiritualism, Dr. Spinney, on his early convalescence. It is with great pleasure that we give to the public the following letter from our friend and co-laborer:

> DETROIT, April 22d, 1880.
>
> Thanks to you and all other true friends! Through the care of my wife and loved ones, with good medical treatment, I am on the road to health and former physical and mental conditions; appetite good, sleep well, walk each day and am able to sit up from one to two hours. I will be glad to hear from you, and as soon as strength permits, will write more at length. Regards to all.
>
> As ever,
>
> A. B. SPINNEY.

Mrs. Cora L. V. Scott-Hatch-Daniels-Tappen-Richmond, has had in contemplation a trip to England with her celebrated band, but by the aid of Mary Queen of Scots, the Virgin Mary, Ptolemey III., of Egypt, and other illustrious people, who are in their present embodiment known by quite common-place names, she will be enabled to remain in this city for a while longer and elucidate the convenience and advantages of her elastic duplex back-acting, conscience-easing, handy-to-have-around, re-incarnation machine. This grand harmonizer has been steadily undergoing improvements to meet the varying demands of the age until it is now confidently believed to be the most perfect instrument for demoralizing the buyer ever yet invented.

In the County Court last week, Judge Loomis listened to eight insane cases. Eliza Shahe imagined she had a telephone attached to her ear and that people were asking her improper questions. Frances Bennett, an old maid, was the victim of disappointed love. Otto Bessell, an old tramp, claimed to be the original "Wandering Jew." Michael Hannon set his trouble down to religion. Henry Lihohn, a Swede, is also a victim of the telephone. Maria Mahlke has been in the asylum before; jealousy and religion is the alleged cause. Mary Mallory was adjudged insane; her husband deserted her some time ago, which is supposed to be the cause. Abertina Swenson, a Swedish girl, imagines some one is trying to kill her.

It is very strange that *post mortem* examinations have often revealed the fact that some pronounced insane, have to all appearance a perfectly healthy brain, while many who have been regarded as perfectly sane through a long and eventful career, have been found to have brains badly diseased.

Business Notices.

"NOTICE TO ALL SPIRITUALISTS."—See advertisement thus headed on this page.

BEWARE of counterfeits in purchasing Hall's Vegetable Sicilian Hair Renewer. The genuine has a private revenue stamp, three inches long, with a likeness of Dr. Hall upon it over the cork.

MRS. D. JOHNSTON, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

SEALED LETTERS answered by R. W. Flint, No 1837 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

ADVICE TO CONSUMPTIVES.—No man, however uncleanly, would drink muddy, dirty water. A party which occupies a room for hours, breathing the same air, might be compared to a party of bathers drinking the water in which they bathe. The patient must keep the window of his bedroom open. Night air is fresh air without daylight. In close, crowded rooms, the patient suffering from lung complaints breathes consumptively. By taking these precautions and using Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, fully one-half of the cases of lung complaints would be cured in six months. For cough and irritation of the lungs do not always indicate the presence of consumption although it may result in that disease, and if consumption has already become deeply seated in the system, this is the most efficient course of treatment that can be pursued outside of any institution that provides special facilities for the treatment of this disease. Dr. Pierce's celebrated Invalids' Hotel is such an institution. Send stamps for descriptive pamphlet containing also a complete treatise upon consumption, explaining its causes, nature, and the best methods of treating it, together with valuable hints concerning diet, clothing, excercise, etc. for consumptives. Address World's Dispensary Medical Association, Buffalo, N. Y.

"BROWN'S BRONCHIAL TROCHES," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Irritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable.

A NEW METHOD IN MEDICINE.—By this new method every sick person can get a package of the dry vegetable compound, Kidney-Wort, and prepare for themselves six quarts of medicine. It is a specific cure for Kidney Diseases, Liver Complaint, Constipation and Piles, and a grand tonic for Females.

GOOD EVIDENCE.—When such men as the Rev. Dr. Rankin, Rev. Dr. Harvey, Prof. Green, Dr. Bartine, Col. John K. McChesney, E. W. Neil, and a host of others equally trustworthy, certify over their own signatures to the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss doubts on the subject. 28 9 10

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A Mass Meeting for all Women Who Want to Vote.

A Mass Meeting for all women who want to vote will be held at Farwell Hall, 148 Madison St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1880, at 10 A. M., 2:30 and 8 P. M.

Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

ELIZABETH CADY STANTON,
President N. W. S. A.
Care 678 West Lake St., Chicago, Ill.

Letters or postals certain to reach Chicago on June 2nd, can be addressed Farwell Hall.

Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention, to present our demand for their insertion of the following plank:

Resolved, That the right of suffrage inheres in the citizen of the United States, and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the National Constitution.

Let us meet together and by overwhelming force of numbers show our earnestness and our determination to secure for ourselves the acknowledged right of self government.

SUSAN B. ANTHONY,
Vice-Pres. at Large, N. W. S. A.
MATILDA JOSLYN GAGE,
Chairman Executive Com. N. W. S. A.

All papers friendly to woman's demands are requested to copy this call. Women are everywhere urged to give it wide circulation.

Spiritual Meeting in Michigan.

The Spiritualists and Liberalists of Van Buren and adjoining counties, will hold their next Convention in Wilder's Opera House, at Bangor, Mich., commencing on Saturday, May 1st, 1880, at two o'clock P. M., and continuing over Sunday. Rev. J. H. Burnham, of Saginaw City, Mich., and Mrs. L. H. Cowles, of Clyde, Ohio, are engaged as speakers, and Mrs. Olie Child Denslow, of Elkhart, Ind., as singer for the occasion. Local Committee on Entertainment—Mr. and Mrs. L. S. Russell, Mr. and Mrs. A. P. Hunt, and Mr. and Mrs. D. Chichester.

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Spiritualist's and Mediums' Meetings.

A spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at 3 P. M., at 398 West Madison street. There will be trance speaking, tests, etc.

Brooklyn (N.Y.) Spiritual Fraternity, Fraternity Hall, Cor. Fulton St. and Gallatin Place.

These meetings are held every Friday evening, at half-past seven. The themes

April 30th.—"After Dogmatic Theology, What?" Giles B. Stebbins, of Detroit, Mich.
May 7th.—Col. Wm. Hemstreet.
May 14th.—"Mediumship and Mediums." Henry Kiddle.
May 21st.—Prof. J. R. Buchanan.
May 28th.—An Experience Meeting.
June 4th.—"The Gospel of Humanity." Mrs. Hope Whipple.
June 11th.—"The Baptism of the Spirit." D. M. Cole.
June 18th.—Wm. C. Bowen.

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Students of either sex can get a full college year, and still earn their expenses by teaching winters, without losing a term of classes. Terms begin: Spring, Feb. 18th; Summer, May 4th; Fall, Aug. 31st; while a special winter term beginning Nov. 23d, accommodates [illegible] teaching. Call for teachers greater than supply. Students enter any time; no incidental or contingent fees. Tuition but a trifle in any course. Ancient and Modern Classical, Philosophic, Scientific, Normal, Music, Commercial, Preparatory. Apparatus and Museum worth [illegible]. College property worth a half million dollars, [illegible] students. Attendance last year [illegible], for the [illegible] years [illegible], of whom [illegible] are teachers. Good board, with furnished rooms, $3 per week; table club and self board $1 to $2. Two new professors recently employed; valuable improvements lately made. Commencement Exercises July [illegible]. For new descriptive catalogue address Pres. O. N. Hartshorn, LL. D., Mt. Union, or Alliance, O. Location moral, healthy, pleasant, accessible. Large Faculty of experienced Professors.

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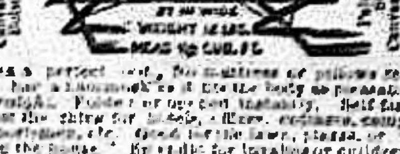

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The Vine.

BY MRS. F. O. HYZER.

"Except ye abide in the vine."—*Jesus.*

From the infinite kingdom of love,
Across the sweet isles of the blest,
Where the pure and unselfish in heart
Abide in the shadowless rest,
Steals over the lyre of my soul,
A strain of this poem divine,
"*Ye can not bear fruit in yourselves,*
Except ye abide in the vine."

I list to the chime of the bells
That calls the believer to prayer,
As its story of worship it tells
To the tremulous chords of the air,
While the wail of the scourged and oppressed
Breaks into each wave of its time,
And I ask, if the Church of to-day
Is a branch of this love-throbbing *vine.*

The vine that forever shall live—
That shelters the weary and worn—
That comfort and succor doth give
To the desolate-hearted and shorne;
That sweeter than breath of the flowers,
And warmer than heart of the wine,
Reveals by its life-giving powers,
How fully it feeds on the *vine.*

I see the proud teacher upraise
His hands to the Father above,
In prayerful and reverent praise
For His changeless and measureless love;
The love that is known by the sign
Of oneness forever with God,
Through sympathy faithful and kind
With all who are bowed 'neath the rod.

I hear him imploring God's grace
On the lame, and the halt, and the blind,
While I see in his temple no place
For this sorrowing class of mankind.
"*Ye must love one another,*" he reads
From the words of the Teacher divine,
While giving no proof in his deeds
That his life is a branch of the *vine.*

And I turn to the triumphing throng
Who glory in freedom (?) of thought,
And claim both in logic and song,
That hourly by angels they 're taught,
To see if one blossom has fill'd
To a semblance of fruitage divine,
Whence into their lives is distill'd
Love's magical warmth of the *vine.*

The nectar immortal that bears
The soul to that heavenly plane,
Where hatings, and frictional cares,
And strivings that torture and pain,
Roll back in the light of the law
As night when the morning doth shine,
Unto ripeness and sweetness to draw
Each blossom, and bud of the *vine.*

And I pray that the kingdom may come
That beareth the harvests of love;
That its work in our earth-lives be done
As it is in the heavens above;
Till I can man's errors forgive,
As I would that he forgive mine,
Thus proving by fruit, that we live
In the innermost heart of the *vine.*

Clairvoyant and Clairaudient.

I write this, a leaf in the book of my own experience, thinking that, perhaps, it may meet the eyes of some who, through the influence of early training, may be afraid to trust their own convictions of truth; believing, as I do, that mediums, like poets, are born—not made—and that the mediumistic powers are natural gifts, and not qualities that can be acquired;—nevertheless they can be greatly improved if used for the pure purpose of doing good.

My own experiences occurred before and after I was a believer in spiritual phenomena. When very young I was half-conscious at times of being some one else. Now, this may sound very strange, but it is the only way to express it. I would feel a sensation coming over me that I was unable to control, and while under influence, I would hear voices that I knew belonged to persons that had passed to spirit-life; but so natural were these feelings, and coming, as they did, without any effort on my own part, I never attempted to analyze them, but accepted them as a matter of course. I had also that peculiar gift of knowing persons whom I had never seen before, and so confident was I of this ability, that I did not fear to address any stranger by name if I desired.

A few years ago I became acquainted with a gentleman of great talent, who was also seeking for true light, and we put ourselves to many tests; among others, there was a lady "billed" from Monmouth, for a lecture in our city. Doubtless many of the Mendota readers remember the circumstance, and as a test I was to go to her and speak, and if she was the one he would nod to me. This was an excellent test; for this being a junction, there are from fifty to one hundred passengers who get off of each train. However, I went directly to her and said, extending my hand, "I am glad to see you." She replied, "I am also glad to meet you for I saw you before I left home." Then the gentleman came forward and presented us formally, as, of course, we had never met before.

Now I desire an explanation of this phenomenon. As it is natural, what is the cause? I am much perplexed and ask for light. I have also been able to tell what were the contents of letters in the pockets of entire strangers.

In 1870, during a severe illness that afflicted me, my sister died in Ottawa, and as our attachment was rather deeper than that which generally exists between sisters, my friends feared the consequence, and withheld the fact from me. Her death occurred in January, and I did not become convalescent until April. One morning about four o'clock, the lights being turned low and my husband asleep on a couch in the same room in which I was lying, suddenly I heard voices, and among them I recognized that of my sister, and I said to her in surprise, "What, Lou, you there?"

"Yes."

"Did it require much of an effort to come to me?"

"Yes. I come often, but you would not notice me."

"When did you pass to spirit-life?"

"In January."

"Do you ever get tired now?"

"We don't know the meaning of the word."

After asking her many things concerning our private affairs, my husband suddenly sprang up and said, "Who are you talking to?" I told him that Lou was dead, and I related what I had seen and heard. He then told me that she was dead.

I can hear spirits converse at almost any time just as plainly as though they were in the body.

Mendota, Ill. JENNIE HOLCOMB.

A Fiery Breath.

A. W. Underwood, the colored man whose breath sets combustibles on fire, was interviewed by a *Courier* reporter on Tuesday evening. He says he is twenty-four years old. When about twelve years old he held his handkerchief to his mouth and blew upon it and it took fire. He says he is unable to account for it; says that physicians have examined him and they are as much in the dark as himself. He set a piece of paper on fire at the Dyckman House, on Tuesday evening last, before a large crowd. A respectable citizen of Paw Paw says that this fellow was out with him at a hunting party last summer and none of the party had any matches, and that Underwood took up both hands full of dry leaves, breathed upon them a while, and set them on fire, from which they built a fire in the woods. He seemed much exhausted last evening after his effort, and says that he could not endure more than twice in one day. Parties present last evening said they had examined his hands, had him rinse his mouth out and drink a glass of water, and then saw him set a paper cloth on fire by his breath.—*Paw Paw Courier.*

Lecture Notes.

BY H. H. BROWN.

Since last report I have spoken four Sundays at Springfield, Mass. The society have rented for Sundays one of the finest halls in the city, and have had meetings since October to the present time. There is a lack of cohesion here, as in all societies that have no place of their own and no strong individuality as a nucleus around which to cluster. Had they in the past formed a permanent organization and built a hall, as was once projected, they would have been an organized power; as it is, they have no power as Spiritualists, but have compelled progress in all the churches in town, and men like Rev. Mr. Mayo, of the Unitarian, and Rev. Washington Gladden, of the Congregational denominations, are drawing to them those who though intellectually beyond much preached by them, yet find in both these men strong liberal tendencies, a liberal culture and deep thought, and more than all this, they have their esthetic, religious and social wants supplied. Spiritualists everywhere are suffering from this lack of unity in the past, and will they not be wise to-day and pave the way for position and power to-morrow? Those who have maintained meetings there this season, deserve the thanks of all who love our cause for the manner in which the meetings have been conducted. Returning prosperity to the country may, I hope, enable them to do what they see as clearly as I do, that they must do, to compete with the liberal churches, —own their hall, make it beautiful and social, and put the best talent on their platform. Of the public workers, I could say much, but Mr. Buddington, in a late JOURNAL, has done justice to them, and all he says of Dr. Towne, Dr. Amanda Harthan and Mrs. Clark I cordially endorse.

From Springfield I went to Greenfield, near Lake Pleasant, and found in this old, staid, quiet orthodox town a small but good working society, with Dr. Joseph Beals as its inspiration.

In the mountains of Western Massachusetts I passed nearly a week, and found live workers at New Boston and Montville. Mediums are indeed developed, as a Reverend lately said in the *Independent*, in mountains, wherever the colporteur has gone, for we found them here.

At Troy, meetings were kept up Sunday evenings in Rand's Opera House, Cephas Lynn speaking with good success in November. I was there in December and Mrs. Watson in January. The reports from the January meetings tell me that Mrs. W. met with a warm reception and gave good satisfaction. The features of the spiritual work that pleased me best here, is the public séance held in Masonic Hall every Sunday afternoon. It is the best conducted séance for its size I ever attended. Order is maintained, and respect demanded and obtained. It is free to all who comply with the regulations and join in the circle; no one is allowed as merely a spectator. Good music is furnished, and the manifestations of control and clairvoyance good. Such a séance in every town will not only add to the respect of the cause but spread its area.

Hartford, Conn., has a society that rent their hall by the year and they hold a free public séance every Thursday. It has public mediums, among them Mrs. Pasco and Mrs. Read, both of whom gave excellent tests at the public circle. I know the latter by experience to be a good physician also. Efforts are being made to obtain a larger hall and the president of the society tells me that he hopes to see the several thousand Spiritualists in Hartford unite and build a fine hall. I hope they may do it. But the Unitarians have so liberal a man and one so permeated with our philosophy that I can not blame the friends of the cause if they prefer a fine church, with music, a good audience and such a man as Mr. Kimball to a small hall with Mrs. Middlebrook or myself.

East Hartford Society is taking steps to raise a building fund and have quite a sum already. A fair is now being arranged for sometime in June, the proceeds to go into the fund. Can not friends elsewhere assist them by donations. Address Mr. G. H. Putnam.

At Poquonock, after a struggle of twelve years, the society built its hall and dedicated it last October. The upper story is a hall and the lower has a kitchen—well furnished—a dining and two ante-rooms. Socials are held semi-monthly in the afternoon and in the evening a social dance. People of all shades of belief attend and several hundred dollars of debt have been lifted from the hall this way already.

Mrs. F. Thrall has an extensive practice as a physician and by a long residence has gained a reputation and a ride second to none of the regulars.

Meriden has a good society though it is young. Several private mediums are doing a good work there. In one family, lately unbelievers, marked physical manifestations take place. Furniture is misplaced or overturned in the night time; and at the séances, of only family and intimate friends, messages are rapped out on a little call-bell, or written independently with paper and pencil, and hands are materialized.

At Willimantic, my present home, there is a good working interest. Owing to the age of the society, their persistent working together, the influence and position of its members, their owning a fine hall, there is such a change in public opinion here that I cannot see but that a Spiritualist is respected equally with any other religionist.

In addition to lectures a fine Lyceum gathers every Sunday and an outgrowth of this is a geological class free to all who chose to join; it meets one evening a week. This class is forming for the Lyceum a collection of minerals and fossils. Mr. H. N. Bill, conductor of the Lyceum, a fine scientist, is teacher. Already a large case is partially filled with specimens labeled and arranged for instruction. Donations have already been made by friends from a distance. All new specimens are described and explained to the Lyceum on Sundays. Will not the JOURNAL readers assist us in teaching our children how to read Nature's book of divine revelations by sending us specimens of minerals or fossils from their locality, thus giving us additional pages of that wondrous book? Mail small specimens directly to Mr. Bill. In regard to unmailable ones and also in regard to exchanges—for we live in a very interesting geological locality—correspondence may be had either with Mr. Bill or myself. I do not wish to put all the clerical work, which I hope will be large, upon him. I hope other Lyceums will imitate us and we will assist them in their collections. "What knowledge is of most worth?" asks Herbert Spencer and he answers his question thus: "Scientific!" Lyceum teachers can not confer a greater boon upon their pupils than by teaching them to read nature and I hope to see cabinets like ours, Herbariums and collections of insects, relics, etc., in every Lyceum hall before I go to spirit-life. The Lyceum is the Brood-comb of the liberal public. Shall it give forth thinkers, teachers, leaders and reformers? Then start them right by teaching them Nature's laws and only to fear cause and effect.

Every Sunday from 5.30 to 7 P. M. a public seance is held in Lyceum Hall and usually every seat is full; many members stopping on their way to church for an hour's communion with the so-called dead.

A Ladies' Social meets once in two weeks at the houses of the members, and alternating with this a childrens' social at Lyceum Hall, and for several months a semi-monthly social dance for the benefit of the Lyceum has been held. During the year we hope to institute other movements in a practical way not only for ourselves but to make us as a society felt upon the general public. I am anxious to see Spiritualists organize for humanitarian work and believe that the Willimantic Society has begun right. The cause is young and have we not expected too much from it? It gives rich promise of future usefulness.

Willimantic, Conn., April 17, 1880.

J. F. Henderson writes: I am well pleased with the JOURNAL; think it is the best moral and religious paper now before the people. I believe the spiritual philosophy to be the only means that will convince the doubting atheist and elevate his mind from the tomb of darkness and doubt, and give him evidence of a future life. May the angels ever guide you and yours in your noble effort to emancipate the human mind from the bondage of priestcraft, and finally save you on the pearl-stranded shores of the Summer-land.

Henry Bustard writes: Nashville, Tenn., wants a good medium; one that is whole-souled, etc. There are Spiritualists enough here, but they need some one to form around. I am certain there is usefulness and profit for the one who is honest and sincere with us of this place.

E. V. Wilson at Osceola, Iowa.

This veteran laborer delivered a course of lectures here, three in number—two on "Influences" and one on "Diabolism." He also gave a spiritual séance. The lecturer alluded to the influence brought to bear at the Moody and other revivals. By the orthodox devotees that influence is "from God," but influences subject to similar conditions as to arrangement, temperature, etc., at spiritual meetings are, by these same religionists deemed "of the devil." The lecturer gave an able review of the commonly received orthodox opinions, some of which are well nigh exploded and some retained—of a flat earth instead of spherical; of a central earth and revolving sun; of a literal hell; vicarious atonement and trinity of gods; salvation by faith, etc. All such points were descanted on by Mr. Wilson with ability equal to the best lecturers of the day; but metaphysical or theological arguments were not the objects of main interest in those lectures, nor are they in these comments. Knowledge is better than faith; facts are better than opinions. Practice is better than theory. To do justice to these able lectures we would have to recapitulate a great part of them. We do not propose to do this, but only to notice especially one salient point which Mr. Wilson's lectures go far to settle, "If a man die, shall he live again?" The Scripture that propounds this question, does not settle it. The pious "divine" (?) that descants on immortality, doubts his own assertions. From Socrates and Plato to now, the same question has been reiterated, and is unanswered.

I will venture to say that if a popular preacher was to bring forward the same evidences before his congregation, that Mr. Wilson does before his audience, bearing on the question of an after existence for man, the point would be conceded that man does live again and that, under God, the preacher had proved it; but in the hands of Mr. Wilson the same evidences are by orthodoxy deemed "from the devil," and proving nothing.

What, now, if a lecturer can read up the main incidents, (and accidents) of a man's life with unerring certainty? Can describe the figure, height, complexion, dress, and doings of those who are dead, as well as of the absent living (not as some orthodox lawyer suggested, in "general broad terms that might include many individual cases") with exact specific, determinate accuracy that can apply but to the very one in question out of a host of people, to all of whom beside, the circumstances would be inapplicable.

The telegraph is wonderful, the telephone comprehensible, the phonograph demonstrable, but this faculty of Spiritualism is inexplicable, except on the theory laid down by the lecturer, that the spirits of the dead do revisit this earth, therefore *man does live again.* If this theory be objected to by materialists, or by orthodoxy, or by any other dissentients, then let them produce a better theory. The facts upon which this theory is founded, are indisputable. The facts and the theory must go before the world side by side, and must be admitted until a better theory be found. The poet as usual is ahead of the philosopher, and his allusion to the immortality of man's soul, seems to have more meaning as time progresses.

"The stars shall fade away,
The sun himself grow dim with years—
But *thou* shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds."

"Eternity! Thou pleasing, dreadful thought!
Thro' what variety of untried being,
Thro' what new scenes and changes must we pass."

No monotony of one song, harped on a one-stringed instrument, albeit that harp be golden, nor the horrid monotony of a "worm that dieth not and the fire unquenched," does the Spiritualist hold out as the future lot of man. A barbarous, unintellectual, cruel creed is running behind, and will be superseded by a more merciful, intelligent, progressive religion. The numerous gods are knocked from their pedestals, and a religion of humanity is being elevated high above the debris.

Socrates, Jesus, Mahomet, Paine, all of them great religious reformers, were either persecuted or murdered for the same opinion. Down through the centuries of time reverberates the sublime idea, "One God and immortality for man."

Mr. E. V. Wilson has left his mark behind in Osceola, that will not be obliterated in a day—"Footprints on the sands of time"—and should he ever revisit this place, he would be apt to meet a more cordial reception. He is one of the few who improves on acquaintance.

F. J. EMARY.

The Second Society of Spiritualists of New York City.

This society finding Republican Hall too small to accommodate comfortably its large and increasing audiences, have leased the grand auditorium of the beautiful Masonic Temple, located at 23d street and 6th Avenue, and will commence its regular meetings there on Sunday, May 2d. The speakers engaged are Dr. J. M. Peebles and Mrs. M. S. Townsend Wood. Mrs. Nettie Pease Fox and Mrs. Sarah A. Byrnes are expected to speak to us in the fall. The veteran, E. V. Wilson, who wishes to astonish the New Yorkers again with his marvelous tests, can now choose his month. Spiritualism is marching onward in our city; to-day she supports five societies against one last year at this date.

ALFRED WELDON.

April 19, 1880.

First Spiritual Association of Toronto, Canada.

The First Spiritual Association of Toronto held their regular quarterly meeting on the 5th of April, when several new members were enrolled and important business transacted conducive to the welfare of the association. The following officers were elected to hold office for the ensuing quarter: President, J. L. L. Chancey; Vice-President, Mrs. Dr. A. Hull; Secretary, F. A. Campbell; Treasurer, S. R. Norris; Executive Committee, Mrs. G. Ross, Mr. G. Ross, Miss Moore, Mr. A. Crawford, Mr. Clarke; Trustees, Mr. C. Newman, Mr. A. Crawford, Mr. G. Ross; Medium Committee, Mr. J. L. L. Chancey, Mr. G. Ross, Mr. A. Crawford.

F. A. CAMPBELL,
Sec'y F. S. A. of T.

John Meachem writes: I have been a subscriber to the JOURNAL from its commencement, and approve of its course in ferreting out and exposing fraud wherever it is found among those claiming to be Spiritualists. If you take away the trance, there is nothing left for me. Spiritualism rests upon it, and those journalists in Spiritualism who are pandering to frauds and mountebanks, and holding them up to public favor, as genuine mediums and Spiritualists, words fail me to convey my detestation of such.

I have no sympathy with the movement which is being made to harmonize two elements as dissimilar as Materialism and Spiritualism. Materialism is negative, is stationary, and is opposed to progress. It holds out no hope, and I am surprised that Spiritualists of all others should try to organize such elements. Organized societies for the purpose of affording Spiritualists opportunities of meeting together for mutual instruction and moral and spiritual improvement, have my hearty approval, but whenever attempts are made to organize the Spirit-world, they are sure to be confounded. It has been tried more than once in this State; but has signally failed. I believe the Spirit-world will take care of its own, and asks for no affiliation with Materialism or Liberalism. Its work is with and for humanity. It asks no Peter the Hermit to preach its crusade, for it goes into all lands, and will, I trust, instruct the universal race in the principles of the harmonial philosophy and a common brotherhood.

M. T. Myers, of Lamoille, Iowa, writes: Thanks for the unexpected publication of the request we made of you, to extend our invitation to speakers and mediums coming this way, but in my hurry I suppose I did not write very distinctly, since an error appeared which would likely prevent any one from finding us: I will rewrite that you may correctly understand the names of our R. R. stations:

"We will meet them at our nearest railroad station east, (Lamoille) two and a half miles distant, or nearest station west, (State Center) four miles distant."

The Michigan State Association.

The report of the annual meeting of the Michigan State Association of Spiritualists and Liberalists, reached us some three weeks after the meeting, having been delayed by the illness of Miss Lane, the Secretary; owing to its late arrival and extreme voluminousness and the further fact that we have already published a condensed report, we are obliged to omit its publication. We publish, below, however, some important resolutions adopted by the Executive Board on the last day of the meeting:

Resolved, That a quarterly meeting be held at Charlotte some time during the first half of June.

Resolved, That the camp meeting and semi-annual meeting be held together at Battle Creek on the proposed camp ground, commencing August 19th and closing August 23d.

Resolved, That Mr. A. A. Whitney act as chairman of the committee for perfecting arrangements for carrying out the purposes of the camp meeting, he to select such persons to assist him as he thinks proper, subject to the approval of the Executive Board.

Resolved, That J. H. White make such arrangements with speakers from abroad for said meeting as he may think proper, subject to the approval of the board.

Resolved, That Mrs. M. E. French have charge of the Lyceum interest, subject to the approval of the board.

Resolved, That Augustus Day have charge of the book interest, subject to the approval of the board.

Resolved, That all papers be represented by the owners or agents for the same, among the people, but not from the rostrum.

Resolved, That Mrs. R. A. Sheffer be elected Treasurer of this Association.

Resolved, That the Finance Committee consist of three persons: Chairman, Mrs. R. A. Sheffer, South Haven; Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbett, Detroit.

Resolved, That a new form for missionary cards be executed, and that the title of "Rev." be affixed to all male and female applicants for said cards.

Resolved, That J. H. White be authorized to correspond with the several railroads and secure, if possible, a pass for our president over the several roads when on business for the association.

Resolved, That the president shall endorse all permits for half-fare rates.

Resolved, That the details of reappointing committees, procuring of speakers and mediums, and other details of arrangements for all meetings, be referred to the president, secretary, and S. F. Stamm, all of Detroit; and that Frank J. Quick, of Otisco, be appointed assistant secretary of this association, and that this committee have power to appoint or revoke and secure such assistance as they may require, subject to the approval of the board.

Resolved, That the expenses of the officers of this association when attending the meetings, shall be paid out of the proceeds of said meeting.

God Speed It.

Rev. Joseph Cook closed his fifth lecture on Spiritualism, in these words:

"If modern science can lift for us the curtain behind which we may see in clear light the explanation of witchcraft, sorcery, soothsaying, magic, and pagan oracles,—if under the microscope and the scalpel we are to have uncovered the forces which account for the power many false religions have had—for one, I say *God speed the lifting of the veil* and our progress into this undiscovered country. The advanced pioneers of thought are undoubtedly moving into strange territory; *but we must not fear exploration.*"

Bravo! Mr. Cook. You have the thanks of honest men everywhere for daring to tell the clergy and their unintelligent followers that all occult science must be investigated. We know as tens of thousands of others do, that Spiritualism is the key which explains and unlocks all the mysteries of all occultism. Spiritualism is the *one* science of which magic, sorcery, witchcraft, Hindoo jugglery, etc., are but so many branches.

The Devil and his angels, if there are any such beings, must be brought under the microscope, explored by the telescope, put into the crucible, subjected to chemical tests. The great Burgaboo of the ages cannot escape much longer. Science is after him and he must submit, just as God has always submitted, and delighted to submit, to the microscope, the crucible, the retort, and the other appliances for finding him out. He invites it, encourages it, blesses it, draws us on and on forever in the delightful search. Only the wretched priests, who profess his name and belie his character, have in all ages resisted investigation and put men to the rack for discovering truth and proclaiming it.

Why, even here in far away Worthington, the ignorant and misled bigots, consulted together a few years ago as to whether or not they should throw our type into the street, because we were investigating Spiritualism.—*Worthington (Minn.) Advance.*

Mrs. Lowe in Olympia.

A social party was given Wednesday evening, by Mr. and Mrs. G. A. Barnes, in compliment to Mrs. Louis M. Lowe, the celebrated medium, who has been, for several weeks past, their guest. The parlors were thronged with many of our leading people, among whom were Gov. Ferry and wife, Secretary Owings and wife, Collector Hayden and wife, Judge Hoyt and wife, Capt. Lawson and wife, Geo. McKenny and wife, Mrs. King, Mrs. McMicken, Mayor E. N. Ouimette and wife, Capt. Wyckoff, Lieut. Mayo, and Misses Gallilher and Warbass. The evening passed very pleasantly under the charm which cheerfulness and vivacity always lend to social pleasures, while sweet music caused Time to tread on downy feet, and prolonged the festivities to the wee sma' hours of morning. It was probably owing to the fact that the company were under such delightful *spiritual* influence, or that the occasion happened to be the anniversary of the dawn of revealed Spiritualism, that suggested the idea of the ballot-test. Be it as it may, Mrs. Lowe with quiet dignity, cheerfully responded and gave several excellent manifestations of her wonderful gifts as a medium. The guests separated with many expressions of the pleasurable emotions which the occasion had awakened. —*Washington (Olympia) Standard.*

C. C. Dockeray writes: In forwarding subscription permit me to say, for my husband and self (if words can cheer and encourage you in your labor), that we read the JOURNAL with gratification, and often feel as though, if we were Methodists, that we might express our appreciation of the good things therein, by shouting and clapping hands. We do so thoroughly and emphatically endorse your position with regard to fraud, that we wonder that any one can misunderstand language so plainly stated, as not to see that it is not your desire to *destroy* the good and true, but to *save* it, and, indeed, in almost every thing coming from your pen, we find ideas expressed much better than *we* are capable of expressing them, yet exactly agreeing with our own conclusions; as for instance, in trying to unite in one organization the two opposing conflicting elements, Spiritualism and Materialism—it does not seem possible to do this, yet the believers in materialism being thus brought into a position to listen to the facts and philosophy of Spiritualism, may in time become convinced of its glorious truth. This may be the object of the invisible friends, in thus trying to bring together these seemingly diametrically opposite elements. We hope daily for your success in uprooting error and misdirection that our beautiful faith may live in its stead.

D. S. Rees writes: Inclosed you will find five dollars for which please give me credit on RELIGIO-PHILOSOPHICAL JOURNAL for two years. I appreciate your labor in the good cause, and that stock has advanced in you, and I hope this much may be like a drop in the great ocean.

J. W. Olinger writes: I will say that the JOURNAL meets my hearty approval; it finds my camp regularly. The subject of Immortality as discussed by the JOURNAL contributors I read with the greatest interest. I think Orlando C. Brown takes away the palm.

Excellent Tests.

My wife and I called on Mrs. Simpson, the medium. My son's name was first written on the slate under the stand; then my father's name, both correct. She spoke my daughter's name and then a fresh hyacinth was brought, with four blossoms on it to represent our four children in spirit-life; then a pink in full bloom, with two buds on the stem to represent our daughter with her two children in spirit-life.

There was a palm leaf lying on the piano ten feet from where we sat at the stand. I put my hand under the stand, resting it on top of the tumbler of water. Mrs. Simpson held the slate. One leaf of the palm 8x1 broke off and put it into my hand as it rested on the tumbler under the stand. The pink was put into my wife's hand while in the same position. Mrs. S. is a fine and reliable medium.

CLARK ELLSWORTH.

Hudson, Mich.

Notes and Extracts.

In one sense, we are all pioneers and explorers.

The all essential point to be reached in human life is honesty.

Theology, from *theos logos*, means logic about God, or a logical conception of God and his doings.

Men would not fear death was it not for the vail of mystery which hides the light of the future from the present.

Not only is a medium a mesmeric sensitive, but the strongest manifestations often occur when he can pass quietly into a state of sleep or trance.

Nothing is more needed at the present time than the encouragement of mesmerists and the study of mesmeric phenomena by Spiritualists.

All liberal persons admit that goodness in all edpartments of life, constitutes man a religious being, whether with Church organization or not.

A sensitive under the influence of Mesmerism is sometimes completely controlled by the will of the mesmerist, so is not responsible, for the time being, for his actions.

We read that Moses was inspired by God to write the laws on tablets of stone. Why not believe that man can be influenced in the same manner at the present time?

By ourselves the evil is done, by ourself one suffers; by ourself evil is undone, by ourself one is purified. Purity and impurity belong to ourself. No one can purify another.—*Buddha.*

Society has so far progressed and developed, that what was their highest attainable condition in days gone by, is looked upon to-day as being upon a level with the lowest grade of society, and so it must ever be.

The man who follows the path of life conscientiously, deals justly, and acts honorably—such an one may be considered among men ungodly, but when he stands before the angels, he is sure to hear the welcome words, "brother, come up higher."

If you desire a spiritualized system of religious teaching, those who teach must be pure in thought and deed; and if you want a solid foundation upon which you can build a spiritual temple, every stone used should be as near perfection as human skill can make them.

Mesmeric lecturers should be engaged and encouraged by Spiritualists everywhere; the psychological phenomena they can present in public are exceedingly interesting, and throw light upon some of the difficulties which beset investigators at spirit circles.

Looking around us for something more real, we naturally lay hold of the spiritual, and find that in the spiritual deparment of man, there is a sure foundation upon which we can build for time and eternity. And it is this kind of a religion we offer "without money and without price."

After children are born upon earth they require education, and the truest education that can ever be granted to any child is that process of cultivation which enables the individual to grow naturally and draw from within the recesses of his own soul the latent knowledge which is there enshrined.

The skeptic, as a rule, believes that, as he had no choice in the matter of birth, but coming forth according to nature's laws, and finding that provision had been made for his reception, he naturally concludes that beyond this life, preparation has or will be made for him—that is, he will not be born into another state of existence without a world upon which to live.

To do good because you love your fellow men, is so far an element of true religion. It is the foundation laid by the master builder in the soul of man, when no human eye was awake to catch the design. Hence it cannot be imitated or counterfeited. Wherever it is, it will manifest its presence. You can no more conceal it than you can conceal the rays of sunlight at midday.

Attentive readers of the works of the poet Longfellow can not have failed to observe the extensive prevalence of spiritualistic ideas, an instance of which occurs when one of his characters is represented as crossing a ferry under so vivid an impression of spirit-presence that he is made thus to address the ferryman:

"Take, O boatman, thrice thy fee,
Take—I give it willingly,
For—invisible to thee
Spirits twain have crossed with me."

The historian Hume says that King Richard I. having taken in battle a fighting prelate, the Pope demanded his liberty, claiming him as his son; whereupon the king sent him the prelate's coat of mail all covered with the blood of the fight, with this message, taken from the history of Joseph in the Old Testament: "This have we found: know now whether this be your son's coat or no?"

Home does not mean a mere place to eat and sleep in, and a place where you are protected from the inclemencies of the weather. Home does not mean four square walls. Home does not mean a boarding-house. Home does not mean a boarding school; but home means a place where you are surrounded by those whom you love, and those who love you. Home means a place where there are attractions which are born of sympathy and affection. Home means not a house where brothers and sisters are all huddled together, and obliged to occupy the smallest amount of space, and where you are continually visited by your country cousins and your uncles and your aunts [laughter] for whom you often do not care one straw. But home only exists where you find congenial society, where you are surrounded by those whose interests are inseparably one with your own. Home is a state to which you are everlastingly bound by the ties of affection which death cannot sever. Home is a condition which you can carry out of the material, into the spiritual world. Home is an institution, not founded for time, but for eternity; and before we understand the true meaning of the word "home," we shall have to understand more of the nature of the human soul, and be acquainted with our spiritual kindred who forever will be those who are most closely *en rapport* with us.—*W. J. Colville.*

Herr Gr. C. Wittig, who writes on this subject in *Psychische Studien*, intimates that Jager's theory may perhaps enable us to reduce somnambulism, ecstasy, and the mediumistic phenomena, to the action of these soul-emanations or albumenoid vapors. On the other hand, it is quite possible that some of the phenomena upon which Jager relies may be accounted for on spiritual principles. We are told that the learned professor placed a number of hares in a large wire cage, whilst a dog was allowed to prowl around and snuff at the terrified animals for two hours. The dog being then killed, his olfactory nerves and the lining-membranes of the nose were taken out and ground up with very pure glycerine. The extract thus obtained was an essence of timidity,—a liquid panic. A cat under whose skin a few drops had been injected was not willing to attack a mouse. A mastiff, similarly treated, slunk away from a cat. Other emotions and passions appear to have been experimentally communicated to men and to animals by analogous means. But mesmerists declare, on the faith of experiment, that a glass of water if magnetized with the firm intention on the part of the operator that it shall produce a certain definite effect is found no less efficacious. Spiritualism and Jagerism are antagonistic—a fact which may help both to a fair hearing.—*Spiritual Notes.*

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These letters are all fresh, and full of most valuable suggestions from men and women who have achieved fame; and to read them is next to sitting and talking with the writers. Not one of these letters but is worth the price of the book. Yet there are 28 of them.

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OR,

A TRUE HISTORY

OF THE

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ALEXANDER SMYTH.

PREFACE.

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZARETH; being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clairaudient communications and mental visions through the Medium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors—such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR.

CONTENTS.

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10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	†7:00 a m
9:15 p m†	Sioux City and Yankton Express	§6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	†7:00 a m
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7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
6:15 p m*	Junction Passenger	*7:00 p m *8:15 a m

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9:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:30 a m
1:00 p m‡	Winnetka Passenger (daily)	‡3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

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Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	*2:20 p m
4:10 p m*	Kenosha Passenger	*9:10 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:55 a m
11:30 p m*	Highland Park Passenger	*10:00 m

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10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:35 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:40 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m†	St. Paul and Minneapolis Express	†7:00 a m
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9:00 p m†	LaCrosse Express	†7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m†	Winona and New Ulm	†7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

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5:00 p m	Peru Accommodation	10:20 a m
10:00 p m	Night Express	6:20 a m

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4:15 p m	Accommodation	1:30 p m
6:15 p m	Accommodation	4:40 p m
7:10 p m	Accommodation	6:30 p m
11:30 p m*	Accommodation	*11:00 p m
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9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
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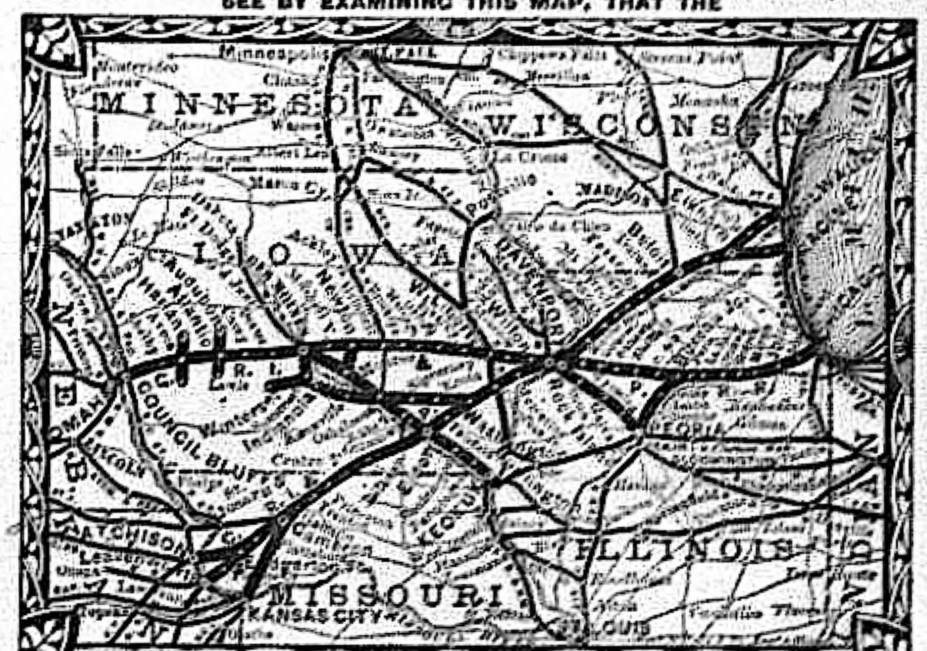

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Modern Spiritualism,

REPLY BY

REV. A. A. WHEELOCK, Utica, N. Y.

To a sermon on Modern Spiritualism, preached Sunday evening, October 12th, 1879, by Rev. C. H. GARDNER, Rector of Trinity (Episcopal) Church, Utica, N. Y.

In this pamphlet of 32 pp., the objections against Spiritualism and the denunciations hurled against its believers are met and answered. The Rector is Critic, Pointed and all his strong points captured and his batteries are turned upon himself. It should be generally circulated as a missionary tract. Single copies, 10 cents; 12 copies, $1.00. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Continued from First Page.

ture of morals when compared with other principles:

Mr. U., if I understand the purport of his little paragraph which we have quoted near the beginning of this article, seems to make utility the *basis* of right, rather than right the basis of utility. Now although I admit that it may be *inferred* that the really useful is always right, on the principle that a tree may be judged by its fruits, I submit that the *right* is the antecedent, the basic and the superior principle, and that the right is not so primarily because it is useful, but rather that the useful is so because it is *right*. The very word "right" (Latin, "*rectum*,") according to the dictionaries, primarily means "straight," while the opposite word, "wrong," primarily means "wrung" or "twisted" out of proper shape. And so the French, in meaning "you are wrong," say, "*vous avez tort*"—literally, "you have a twist." If then, *straight* is straight of itself, and *wrung* is wrung of itself, so a straight-forward, right-lined, open, honest action, is *right* irrespective of all consequences; and a wrung, twisted, snarled, underhanded and mean action, is wrong and mean *in itself*, and sometimes very mean at that.

And thus, after conceding all I have conceded in favor of "utility" as commonly understood, I emphatically deny that it is a *basis* of morals at all. It is rather the side walls of the building than its basis or foundation. On these side walls are hung deterring bitters and alluring sweets. The upper stories are shaped into prison cells, and the whole structure is surmounted by a gallows—all to allure and coerce into virtue, and deter from open crime those who in themselves have really no sufficient foundation for morality. These outside accessories may all be very necessary for those who need them, but what would become of the world if there were no better and higher principle of action?

For another illustration, it might be very proper that a man should eat and drink merely for the "*uses*" of eating and drinking; that is, for the sake of living; and that he should pay attention to the quantities and qualities of his food for the sake of health and strength. But he who eats and drinks *only* to live and to recuperate his strength, and who would not eat and drink except for those purposes, is sick already, and if he should happen to forget that he needs food and drink, he would die. But the really *basic* and *normal* cause of a man's eating and drinking, is that he is *hungry* and *thirsty*; and in eating and drinking, normally, that is to say *temperately*, from these physiological cravings, he will supply the uses of his system most certainly and effectually, and that, too, with scarcely a thought as to those ulterior and secondary motives of *utility* by which a sick man alone without appetite, would be compelled to govern himself. And so I maintain that it is only the man who "hungers and thirsts after righteousness" that will be "filled" with the healthy pabulum of a true moral nature; and it is that hunger and thirst, whatever be its origin, that constitutes the true "*basis*" of morality.

Although Mr. Underwood lays it down as an authoritative axiom, "that the '*only*' criterion by which we may ultimately decide what acts are right and what are wrong, is the *effect* they produce for or against human happiness," I am happy to find that, in the conglomerate heterogeneity of statement which is always characteristic of that logic which begins by denying the very basis of all logic, he puts forth, in a subsequent paragraph, another and totally different statement, which I regard as much nearer the truth. He says:

> "But this is not all. Man has a *moral sense* which is as certainly and directly hurt by what he believes to be a wrong act, as the tactile sense is hurt by the sting of a bee. This moral sense is *a priori* in the individual, but nevertheless acquired by the race.... The moral sense is the highly complex product of human culture. Although instinctive and intuitive in civilized man, there is every argument that the case admits of in favor of the view that it is the result of acquirement in the race, as the tendency to watch and guard sheep is the result of experience in the shepard's dogs."

Well said, and nearly perfect. Man *has* a moral sense. This moral sense is *a priori* or else it is no moral sense at all. Yet in an etiological sense it is "acquired," and acquired by a process precisely analogous to that by which the shepherd's dog's disposition to watch and guard sheep was acquired. How is that? "By evolution," Mr. Herbert Spencer would say; and so say I with one very important qualification. It is a self-evident truism, seemingly forgotten by most evolutionists,—that nothing can be evolved that is not first involved. This is simply another form of the axiom, *ex nihilo nihil fit*—out of nothing, nothing is made. But the tendency to watch and guard sheep was not involved in the race of shepherd's dogs in the wild state, but rather the tendency to kill and eat them. And so the "moral sense" as we now understand it, was not involved in the race of man in its savage and brutish state, but rather the tendency to cannibalism—to kill and eat one another. How did the shepherd's dog "acquire" or "evolve" his present useful faculty? By its being *grafted* upon his natural susceptibilities by something that was *not* the dog, but outside of and *above* him. It is a spark of human intelligence and love of use which, by a process of *quasi* "regeneration" of canine nature through long periods of training, has become "incarnate," as it were, in the dog. And so long as dog-nature is kept under the same influences and the same training, it will remain in a sense hereditary in the dogs. But let the race of shepherd's dogs be abandoned by man, and turned wild; and not many generations hence the now splendid race of shepherd's dogs will be found to have sunken back into the old, primeval, kill-sheep state.

Precisely the same with the race of man—only that to him there has come streaming through all past ages, and down through all heavens, and from the Infinite source of all love, wisdom and use, a spiritual, vivifying, enlightening and regenerating ray which, by continuous and discrete degrees, has been *incarnating* more and more of itself in him, until he now stands so far in the image of his Maker as to have a moral sense *a priori*. And as I take it for granted that Mr. Underwood has that moral sense *a priori*, just at that point he and I are so far homogeneous as to make him my beloved brother; and so, for the love I bear him, I earnestly submit to him, as a simple truth, deducible from our premises,—That if he persists in banishing the idea of a God from his *affections*, and thence from his *thoughts*, faith and *aspirations*, he will inevitably lose all this inherited *a priori* moral sense, sooner or later, in this world or the other. It must be so, from the very law of the case. Remember the shepherd's dog. And this warning just as solemnly applies to all others, and to the whole human race. But by opening ourselves to the influx of God, the All-Wise, the Good and the True, we grow—the whole race will progressively grow and bloom with the fragrance and beauty of love, wisdom and justice, as vegetation grows in the sunshine.

Here, then, before half exhausting the argument, we have sufficiently discovered the *true basis of ethics*, and the only hope of the human race; and I conclude by offering to a free thinking and in some sense free acting world, the only two alternatives—GOD OR CHAOS.

Organization Among Philosophers.

BY VAN BUREN DENSLOW.

In the progress of liberalism, since the *quasi* Reformation under Luther in Germany, and the outbreak of iconoclastic thought under Hume, Voltaire and Paine a century ago, and especially since the application of scientific methods of observation and experiment to the mysterious phenomena of psychology, clairvoyance, mind-reading and spirit influence in modern times, the inert hosts of the Christian church have been continually startled by the brilliancy, and apparent dangers to it, which marked the course of scientific discovery and philosophic insight. But for some reason, which it behooves all liberals to weigh and know,—they have been just as frequently lulled into security on observing that all these discoveries took little root in society; effected few permanent organizations; and established scarcely the semblance of rival priesthoods or creeds, but passed away into mere books, which soon became rare in every library, leaving the old churches and priesthoods still largely influential in the social circles of civilization, and over the customs of enlightened society. So quietly and insidiously has this influence worked that the leading anomaly of society in England and America to-day, is that its convictions are nowhere expressed by its organizations. Preachers, many of whom would gladly be philosophers, scientists and investigators, if they could get paid for it or supported in it, are compelled, by the utter lack of organization and unity that exists among those who limit their convictions to philosophic and scientific truths, to wear the drapery of a dead faith as the price of being permitted to say any portion of living truth. And the very liberals, whose money in great part supports these same preachers, are compelled in order to avoid total isolation, and to aid in injecting something of the vital current of intellectual progress into the dead veins of existing organizations, to take that little dose of science, art, philosophy or history, which constitutes the true value in the sermons of Swing, Thomas or Beecher, mumbled over and obscured by the illogical pretences of recognizing the fables of christianity as literally true, the Bible as exceptionally inspired, prayer as having an objective influence over God, and Jesus as supernaturally divine.

Orthodoxy confidently boasts that, whether its historic basis is true or not, it must rule the world, for lack of any other agency willing to do so, since the inherent weakness of liberal thought is that it can only deny and has nothing to affirm, that it can only destroy and has nothing to construct, that it can only revile and can find nothing to accredit with worth ship (worship). In short, heterodoxy ends in infinite diversity without proposing any basis of unity of action. And without unity of action there can never arise that strength and persistence whereby the weakness and transitory powers of individuals are merged into, supplemented and again re-invoked from new individuals by great and permanent institutions existing in perpetuity. Colleges make positivists, but positivists, it is said, found no colleges; because, founding colleges requires co-operation, and philosophers never co-operate. We know a score of persons whose convictions at heart do not differ from those of Hume, Goethe, Franklin, Humboldt, Huxley and Haeckel, but their money goes, the one to sustain an Episcopal, another a Presbyterian, a third a Baptist, and a fourth a Unitarian variety of religious drapery. While at heart the entire Christian theology stands relegated in their minds to the region of poetic myths, they see sufficient reasons for maintaining organizations for ethics, morals, charity, education and social culture, and people of merely philosophic minds can not, they say, unite even for ethical, educational or charitable work.

But all this relates to a question to which there is another and more hopeful side. Science, literature, art, and the press, even under the promptings of nomadic and secular interest and without organization, combine to work with tremendous energy toward liberal thought and the extinction of all superstition. The pulpit and religious press feel the force of this surrounding atmosphere, and their orthodoxy is smothered by it. The pews perceive that the creeds have become bitter beebread and that the new combs must be filled with new honey or there will be no feast. Superstition is waning rapidly, even from the minds of those who are seemingly paid for promoting it. The pulpit and the church move in the common march but a short distance behind the true intellectual leaders of the race whom they crucify while living and deify when dead. Visible churches are established on earth to deny that there is a Visible Church. Others to teach that there should be no priesthoods; others to prove that there is no hell; Christian churches exist to deny Christ's Divinity, and particular preachers ignore his infallibility or even superiority. Already, Talmadge, in a recent sermon denounced a deacon who prayed, "To instruct and command God." But every child sees that all true prayer seeks to influence the divine mind by the human will, and hence that Talmadge in logical effect denounced all prayer. It is possible, therefore, that orthodox churches may ere long not only unite with Jesus in condemning public prayer, but unite with Socrates in foregoing all prayer, as an act more marked by presumptuous self-inflation than by philosophic good taste.

The objection that is urged against philosophy, therefore, is that which Catholicism can justly urge against all Protestantism, for each sect in the degree that it cultivates reason and science must terminate authority and religion. It must surrender its hold on so-called "eternal verities," as the basis of perpetuity of organization. But out of these thorns of increasing diversity, Protestantism has plucked the beautiful flowers of spiritual unity. Positivists, liberals, scientists and philosophers can do the same thing in a still higher degree. The richest unities in art, in government, in life and in organization can not be arrived at without the widest diversities. A useful philosophic or scientific organization grows out of the divergence in views of its members.

If Protestantism has gained upon Catholicism, in vital force, individual conviction and general culture, by a surrender of mere unity of creed, then by so much the more ought positivists, liberals, scientists and Spiritualists to gain upon Protestantism, in that they have a greater diversity of individual opinions out of which to carve a coming unity.

A creed or platform in which all these elements could unite, should be intellectual, artistic, mystical and social. As follows:

1. The elucidation of the known. (Scientific).
2. The enjoyment of the beautiful. (Esthetic).
3. The investigation of the mysterious. (Spiritual).
4. The promotion of human happiness. (Ethical).

The existing churches furnish the second, and fourth element of utility, but they elucidate almost nothing of the known, and they decline to investigate the mysterious. They are afraid of science, and suppress and garble it so far as they can in our systems of collegiate education to adapt it to the myths of Christianity. Even in their own professed domain of spirit phenomena they regard the manifestations as having closed eighteen hundred years ago and oppose their continued observation as resolutely as materialists. The objection to our courses of lectures on science is that they are scattering, desultory and often unskilled, because united to no permanent organization that is sufficiently independent to let them talk without bias. Art ventures here and there upon a feeble alliance with christianity. But the spirit of the latter tolerates it in music, poetry, sculpture, painting and architecture, only as it can be made the vehicle of superstition. It denounces art as irreligious the moment it makes the good, the beautiful, and the true, objects of worship in themselves, wholly irrespective of their priestly origin. The psalms of David, the adulterous murderer, as remodelled by Watts and Wesley, assert their precedence over the symphonies of Beethoven and the poems of Bryant, except in churches where superstition pales its ineffectual fires before science, literature and art. But a bust of Franklin would still be out of place in the temples which are both heated and protected from lightning by his inventive genius, while one of Calvin, the burner of Servetus, or Wesley, the sturdy believer in witchcraft, would be welcomed. Our existing materialistic scientific societies are inadequate in that they lack the second, third and fourth elements. They neither cultivate the esthetic, investigate the mysterious nor establish a system of ethics. They scorn to investigate the mystical phenomena which in all ages have formed the evidential basis of the belief in the supernatural. Confining themselves to a denial of the validity of human testimony on these points, which they admit to be in favor of the phenomena, they denounce all who experiment as fools, and all who reason upon their experiments as non-experts.

The present nomadic and isolated life of most non-Christians does not efficiently promote either the extended elucidation of the sciences, the enjoyment of art or the investigation into mysteries. It paralyzes all attempts toward that associated effort which is essential to all success, by that lack of means, which arises from lack of organization. And finally it fails to cultivate that free interchange and commerce of ideas out of which must arise the chief items of human happiness and the best knowledge of the means to promote it. They are losing much by permitting this lack of organization to be the boast of their opponents. It has not always been so. In the schools of Greece, the crowds that flocked to hear the philosophers put to shame the deserted fanes of the priests, and while morals were scarcely deemed to stand associated with the sacrifices or the temples, they were conceded to stand in very close relation with philosophy and scientific truths. The scattered materials are on every hand for reviving the Athenian spirit. They live wherever there are those who desire to know—each day—some new thing?

Brooklyn (N. Y.) Spiritual Fraternity.

The clouds hung low and threatening this evening, boding April showers, but did not prevent a large and intelligent audience assembling. We design to have an "experience" meeting monthly, where personal experiences may be related. Mrs. Mary A. Gridley had been invited to give her experiences in materialization. She has been a medium for eighteen years, and is a fine clairvoyant and psychometrist; although not now used in public, she is controlled at times when visited by her friends. She is a member of our Executive Committee and an active worker in our cause. She said: "When I was at school only seven years old, the children gathered around a small table in the school room, to see it move; when I placed my hand upon it, it would tip and follow me about the room. I asked my teacher what caused it to do so, and he said, that I had more electricity than others; this was the beginning of my mediumship, although I never have since been able to move a table or to have any more such manifestations. I have been told that I am a medium for materialization, but if I am ever to be used in this way, it must be without cabinet or any curtains. With Henry Slade I had a new double slate, and held his hands, the slate being placed upon the other end of the table. We heard the scratching of the bit of pencil, and when the signal was given that the message was completed I opened the slate, and both sides were covered with a communication in the exact handwriting of a very dear friend, the husband of a lady now living, who still has the communication perfect on the slate.

"In a lighted room at Mr. Slade's, with a simple piece of black cambric hung over a cord, stretched on one side of a room, he sitting at the table in plain sight," May Queen, the Indian maiden who has been one of my controls for eighteen years, materialized. My friend who had previously written a communication on the closed slate also materialized, and this was so vivid that I fainted away. We were holding the medium's hands. A gentleman whose only daughter had died also materialized, and held in her arms a beautiful babe, and at the request of her father she dematerialized in plain sight before us. I have in former years witnessed genuine materializations through Mrs. Compton, in the presence of Mrs. Love, Mrs. and Fred H. L. Willis. We took her into a side room. Mrs. Willis and myself disrobed her, and she was re-clothed and went into the cabinet, never leaving our presence, and I nailed her clothing securely to the floor; then appeared a beautiful spirit clothed in white. She touched Mr. and Mrs. Willis on the forehead. I touched her and she began to dematerialize in our presence. The second time that she came out she kissed me, sat in my lap and spoke to me. The medium, Mrs. Hull, at the Hatch mansion in Astoria, has not the strength so that the spirits are able to speak. An Indian spirit next appeared, tall and commanding, dressed in accordance with the customs of his tribe. This spirit spoke for ten minutes and gave the Indian warwhoop so loud that it could have been heard for a mile. I have also visited the Eddys, and although there has been an article published in which I am made to endorse them, as yet I have not expressed an opinion. I think Spiritualists are too apt to jump at conclusions, and when a form appears they say "It is Christ," or Confucius, etc. To me the forms at the Eddys were crude and uncouth, and were not refined and spiritual, such as I have seen elsewhere, and they bore a strong resemblance to the medium. I have been reported as saying that I saw clairvoyantly the spirits that materialized. I did not see any spirit who claimed to be materialized, although I did see spirits in the cabinet. About jumping at conclusions, I shall speak more fully of that at the close. At the Eddy circle a spirit purporting to be Carrie Miller was very crude and partook of the semblance to the medium, Wm. Eddy. I asked the privilege of approaching the spirits in this circle, but was refused.

"Quite unexpectedly, through Col. Eaton, of Kansas, I received an invitation to visit the mansion of Mr. Hatch at Astoria, New York. This medium, Mrs. Hull, inspired me with confidence. She was refined and intelligent, a pure, lovely woman. When the time arrived for the séance, she entered the room with a loose morning wrapper and a shawl thrown over her shoulders. I sat in front of the aperture. No cabinet is used; curtains are hung between the two parlors and the medium lies on a sofa. After singing, the first form that appeared was Miss Lizzie Hatch, the spirit daughter, a very beautiful woman. In the room was a life-size portrait of this spirit. She had beautiful golden hair and bright eyes. When she appeared a second time, there was a basket of button-hole bouquets on this table and she presented one to each member of the circle. This spirit sat in both her father and mother's lap, and by request her mother sat at the piano and sang, and the spirit daughter during her singing, clasped her arms around her neck manifesting great love and affection. This spirit was transcendently beautiful. When she presented me with the flowers her hand touched mine, and it appeared white and cold, like one in the casket after the spirit had left the mortal body. This spirit returned to the medium, and the third time walked out, took her father's arm, and walked into the library through the dining-room and back to the room where the circle was held. The next spirit that appeared was the daughter of Col. Eaton, of Kansas, whose marriage in spirit-life attracted so much attention some months ago. This spirit had long brown curls. She motioned her father to come to her, and she threw her arms around him, manifesting great joy, walked across the floor and knelt down with hands clasped in the attitude of prayer, thus expressing her thankfulness to the heavenly Father for the privilege of this re union.

"After this spirit had disappeared, I had a singular experience; I could see clairvoyantly a legion of spirits aiding in the materialization. I felt now confident that some one was coming to me. I said, 'May Queen, that is you,' and immediately she ran out and back again. She was clothed in white, with a short skirt that she called a 'new blanket,' and had moccasins on her feet. She motioned to me to come to her, and I never saw a little child with more pride than this Indian maiden expressed at her clothing. Her head was encircled with a lace turban, and she was dressed very beautifully. She was a half-breed and had a dark olive complexion. Her hair was long and dark, with dark eyes. When I would look intently at her, her eyes would seem to disappear in the sockets, and when I would turn my face away, they would appear again. She called my attention to her moccasins which were very handsome.

"I said to her, 'Take good care of the medium.' She beckoned me to come to her. I took her hand and she drew the curtains aside, and I went with her behind the curtains. She drew me to the medium, and made passes over her, while lying on the sofa in a deep trance, and her face was beautifully illumined. Seven persons came up and saw this, my hand holding that of the spirit, and the spirit making passes over the medium, both in plain sight. This spirit came out again and sat in my lap. I put my arms around her waist, and kissed her. I never in my life experienced such extatic joy; it was a beautiful representation of the power of spirit over matter. I desired a lock of her hair and requested her to materialize it so that I could take it home with me. She made passes over it, and cut a lock off, long black hair, a little coarse. As she would make passes over her arm, I could see red streaks appear.

"My mother passed to the spirit-world at the age of twenty, when I was but four days old; there was no picture of her in existence. Some years ago I visited Wella Anderson, the spirit artist, and received a picture of my mother. I took it to my father who was an Atheist, and showed it to him. He asked me where I got it, saying it resembled my mother, being a very good picture of her. The spirit form that came to me resembled this likeness of my mother. She kissed me and gave me, by request, a lock of hair which she materialized so that I could take it home with me.

"I have mentioned casually what I deem a great mistake on the part of Spiritualists who attend materializing circles, who jump at conclusions without a particle of evidence that the spirit is really what it claims to be. For illustration, at this circle appeared what was claimed to be Swedenborg, Confucius, and Jesus of Nazareth. Now, I am not casting blame on the mediums, or any reflections upon their integrity, but I doubt if these great and good spirits appear in their personality. If Jesus with his wonderful powers eighteen centuries ago, could do the marvels that he then wrought, with eighteen centuries of added knowledge of spirit laws and forces, could he not, if he were able to materialize (as it is claimed that he did), speak to the world? Must he be mute like other spirits who were not unfolded as he was here on earth? So it seems to some. A. J. Davis tells us of the "Diakka," who rove about full of mischief, and who are ever ready to assume any name if they can only get a hearing. Can not Christ use a voice and be heard? When Spiritualists jump at such conclusions and ask, 'Is it Christ?' 'Is it Confucius?' 'Is it Swedenborg?' and the spirit only is able to respond through a mute assent, I doubt their personality. Those whom we know and can recognize are sufficient for me, and they must bring evidences that they are what they claim to be by personal resemblance and by acts and tokens of love that may and do find an answering response in our own souls. I hold that Spiritualists themselves are in a great measure responsible for the frauds and impositions practiced upon them, and in the name and in behalf of true mediumship, I ask more careful conditions, the living of nobler and better lives on the part of those who profess to believe in Spiritualism, and the time will come when you may all have genuine materialization in your own homes without the aid of cabinet or a professional medium. Look to it, my friends, that you purify and sanctify your inner temples that they may become fitting receptacles for the loved ones to abide with you."

Mrs. Gridley is an easy and fluent speaker, and rivited the close attention of the large audience to the close. We all feel grateful for this recital of some of the manifestations that she has been permitted to witness.

Thomas S. Tice gave a short account of a circle that he attended a few evenings since, the medium being Mrs. De Barr, an account of whose mediumship appeared in the New York *Herald* a short time since. She writes with her finger, apparently without a pencil, in her normal condition, the same as Powell. She also produced locks of hair, seemingly out of space. Fred. Haslam followed with a short address, saying that physical phenomena could not be accounted for by the ordinary laws known to the five senses, and that we would have to take those of intuition and clairvoyance to aid us in our efforts to solve the problems and to understand the underlying forces by which the phenomenon was produced. Many new faces were present to-night, and the increasing attendance demonstrates wider usefulness to our meetings.

S. B. NICHOLS.

467 Waverly avenue, Brooklyn, N. Y.

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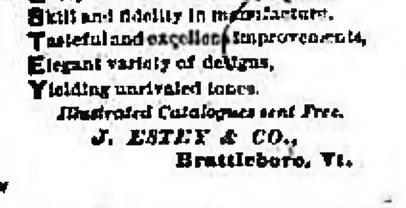

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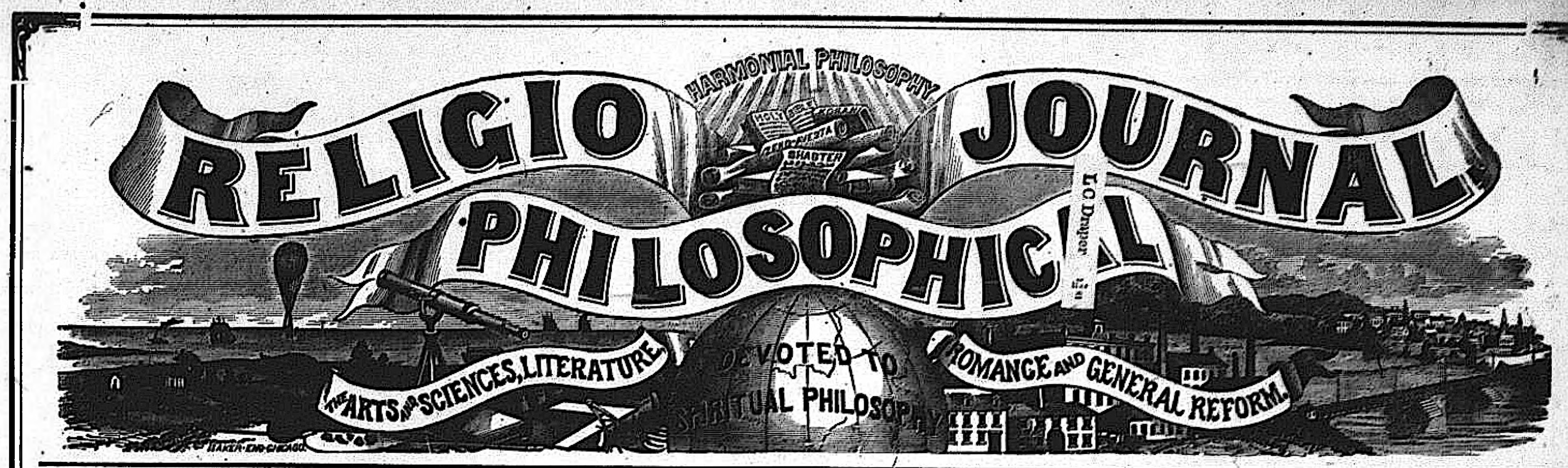

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Our Ships.

AN ANSWER TO HUDSON TUTTLE'S "WHERE ARE THE YESTERDAYS GONE?"

In those bright Summer mornings when I row
Far out, with winds and waters sweeping free,
Among the stately boats that come and go,
I join the toy-ships going out to sea;
Each little ship propelled by paper sails,
And given with shouts to billows and to gales!

Ah, happy boys! that launch your ships away,
Playing the merchant long before your time,
We men are like you to our dying day,
Still sending ships to every distant clime.
And while to have them back we watch and yearn,
You send them forth and look for no return.

In youth our ships for rosy love we sent,
(Long since they went in those glad days of old,)
Some went for fame, and some for power went,
And then we sent whole fleets to bring us gold;
And of all the ships we sent across the main,
Not one in thousands came to us again!

But I believe our ships are gone before,
Gone to that Better Land to which we go;
There, one by one, they gather to the shore,
Blown safely in by all the winds that blow.
And we shall find them, on some happy day,
Moored fast and waiting in the Golden Bay!

A. P. MILLER.

Mesmerism.

According to the original mesmerists the trance was produced by means of a universal fluid, directed by the will of the operator. To the magic power of this controlling will the subject was supposed to be, for the time being, absolutely enslaved; liberty being restored only at the stage of independent clairvoyance. The early English experimenters did not materially vary the French methods, though they showed their lack of full acceptance of the improved theory of animal magnetism by substituting for that term the non-committal word "mesmerism." To be sure, when, twenty years later, Baron Reichenbach's researches in reference to the od-force seemed to corroborate and elucidate Mesmer's cruder conception, Prof. Gregory and other writers re-adopted the phrase "Animal Magnetism," and the term has to some extent regained a footing. It is, nevertheless, true that the attempt to combine the original idea of Mesmer with more recent notions of odylic and electric forces, has brought forth some of the most absurd theories extant—systems of "Electro-biology," and "Electro-psychology," fruitful in magnetic coins and electro-magnetic discs, composed of mineral substances so scientifically arranged that the subject who faithfully gazed thereat soon succumbed to the occult influence, and fell into a state of somnolence, willy-nilly.

Dr. Braid was canny Scotchman enough to see that the cause of trance, when ostensibly produced by such means as these, lay not in the occult virtue of the magnetic disc, but in the fixed attention of the subject, and he showed conclusively by his experiments that the trance could be produced by a "double internal and upward squint." Although the doctor and skeptical scientists who have adopted his term "Hypnotism" in dealing with this subject, may have gone too far in assuming that his experiments proved, or tended to prove, that subjects had never been entranced by the mesmeric effect of passes, but only by the expectant contemplation of those monotonous muscular motions of the operator, yet the hypnotic experiments did a real service to psychological science by showing that the concentration of the subject's mind upon something outside of himself was just as effective as the concentration of something outside of himself upon the subject's mind—showing, at least, that the rule was one which worked both ways.—*London Spiritualist.*

What sorrow is in man which will not finally fret itself to sleep?—*De Quincey's Confessions*, p. 174.

Prof. Crookes on Spiritualism.

To the Editor of the Religio-Philosophical Journal

To thoughtful observers of the present day it must be apparent that the dogged self-sufficiency of the would-be conservators of public thought—whether in theology, medicine or science—has become so notorious and well understood, that but little attention is paid in that direction by intelligent, common-sense minds in pursuit of advanced truth. Some remarkable exceptions to this state of things have, however, recently occurred, especially among the scientific men of England and Germany, which may well encourage the hope that the iron rigor of professional routine is becoming so far broken that it can no longer hold in bondage some of the best scientific minds of the age—at least so far as the investigation of modern Spiritualism is concerned.

Among these encouraging exceptions, that of Prof. William Crookes stands forth nobly conspicuous. The methods and results of his investigations were at first given through the English *Quarterly Journal of Science*, of which he was then editor, in a series of papers published during his investigations. Subsequently, these were embodied in a volume form the full title of which is given below.*

I have recently been re-reading this work, and have been so impressed with the superior importance of these scientifically thorough experiments over the many loose and unsatisfactory accounts so largely detailed in our American Spiritualist papers, that I have been prompted to prepare something like a condensation of the volume for the columns of the JOURNAL, interspersing from time to time such remarks of my own as may be naturally suggested.

If any apology is needed for using so largely the thoughts and language of another in an article like this, it may be found in the fact that this volume, though issued from the English press several years ago, has never been republished in this country. It is probably, therefore, that but a small proportion of the JOURNAL readers have ever had the opportunity of reading anything like a connected account of these extremely interesting and valuable sketches of one who has thus amply vindicated, not only his scientific thoroughness, but also his noble integrity as a man.

THE INTRODUCTORY PAPER.

In this, Prof. Crookes endeavors—somewhat apologetically toward the public—to vindicate the importance of the work he has undertaken, and at the same time manifests no small degree of vexation that, through the officiousness of others, he is impelled to come before the public before he was able to speak advisedly upon the the subject. "I think it a pity," are his words, "that any public announcement of a man's investigations should be made until he has shown himself willing to speak out."

But this which was so annoying to the investigator, is in reality a gain to the reader; for now instead of getting at once the results of a thorough investigation, as he himself had intended, we follow him *progressively* through its various stages, catching glimpses here and there of natural changes in the mind of an honest and able man as the light of a new and startling truth grows clearer; at first, his attention is wholly absorbed in the strictly material phases, whilst he utterly ignores and even treats somewhat contemptuously the mental action exhibited through the phenomena. But toward the close the state of things becomes reversed, and the mental or spirit-intelligence of the phenomena becomes the absorbing object of interest. We will now attend to extracts without much comment, following the Professor through the regular course of his experiments. At the present point of the inquiry this is what he has to say:

"That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot at present hazard even the most vague hypothesis of the cause of the phenomena. Hitherto I have seen nothing to convince me of the truth of the 'spiritual' theory. In such an inquiry the intellect demands that the spiritual proof must be absolutely incapable of being explained away; it must be so striking and convincingly true that we cannot, dare not deny it." . . . "I prefer to enter upon the inquiry with no preconceived notions whatever as to what can, or cannot be, but with my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depth of all the physical forces, remembering that nothing is too wonderful to be true if it be consistent with the laws of nature; and in such things as these, experiment is the best test of such consistency." . . . .

"The first requisite (of a scientific investigation) is to be sure of the facts; then to ascertain conditions; next laws, accuracy and knowledge of detail stand foremost among the great aims of modern scientific men. No observations are of much use to to the student of science unless they are truthful, and made under test conditions, and here I find the great mass of spiritualistic evidence to fail. In a subject which, perhaps, more than any other lends itself to trickery and deception, the precautions against fraud appear to have been, in most cases, totally insufficient, owing, it would seem, to an erroneous idea that to ask for such safeguards, was to imply a suspicion of the honesty of some one present." . . . .

"For these reasons and with these feelings I began the inquiry suggested by eminent men, exercising great influence on the thought of the country. At first, like other men who thought little of the matter, and saw little, I believed that the whole affair was a superstition, or at least an unexplained trick. Even at this moment I meet with cases which I cannot *prove* to be anything else; and in some cases I am quite sure that it is a delusion of the senses."

From these examples taken from the first published paper of the investigations, it will be sufficiently clear to the reader that it was with a thoroughly honest and determined spirit that Prof. Crookes engaged in these investigations; it will also be apparent, as we proceed that there was no want of practiced scientific ability rightly to conduct the investigation.

In the next paper entitled

"EXPERIMENTAL INVESTIGATION OF A NEW FORCE,"

the Professor gives "certain definite results," which he now feels called upon to publish. "The experiments already made," to resume once more his own language, "appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organization, which for convenience may be called psychic force." Then, after speaking of D. D. Home as a most remarkable embodiment of this force, he proceeds, as follows:

"Among the remarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scientific accuracy are, first, the alteration in the weight of bodies; and second, the playing tunes on musical instruments (generally the accordion for convenience of portability) without direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half dozen times, and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of a doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific inquirers, these phenomena could be submitted to crucial experiments."

Now follows a minute account of these experiments, which must be closely condensed in order to avoid undue length of my article. In the volume, however, there is a full description illustrated by diagrams, so that the methods are easily and clearly understood. The substance of the experiments is as follows:

In a large room well lighted with gas, a wire cage was used in which the accordion could freely expand and contract without the possibility of human contact, with the single exception that it was held suspended in the cage by one of Home's hands extended over and resting upon the upper wire of the cage. This was under the table, but in such a position that the company could witness much of the proceedings; Prof. Crookes's assistant being permitted even to go under the table and give an accurate report of what was going on. In this position there was first the regular accordion movements and sounds with the instrument suspended from Home's hand; then it was taken out and put in the hand of the next sitter still continuing to play; and finally, after being returned to the cage it was clearly seen by the company generally, moving about with no one touching it. The final paragraph of this description I give in the language of Mr. Crookes himself:

"The accordion was now taken without any visible touch from Mr. Home's hand, which he removed from it entirely, and placed upon the table, where it was taken by the person next to him; and seen, as were now both his hands, by all present. I and two others present saw the accordion distinctly floating about inside of the cage with no visible support. This was repeated a second time after a short interval. Mr. Home presently re-inserted his hand in the cage and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards a well known sweet and plaintive melody, which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I grasped Mr. Home's arm below the elbow, and gently slid my hand down it until I touched the top of the accordion. He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him."

The process of testing the increase of weight through the action of this "psychic force" as it is called (*soul force* in plain English, as we do not object to the term) is thus described:

"An apparatus was fitted up consisting of a mahogany board 36 inches long by 9½ inches wide and one inch thick. At each end a strip of mahogany 1½ inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was three pounds, as marked by the pointer of the balance.

"Before Mr. Home entered the room the apparatus had been arranged in position, and he had not even the object of some of its parts explained before sitting down. It may perhaps be worth while to add for the purpose of anticipating some critical remarks which are likely to be made, that in the afternoon I called for Mr. Home at his apartments and when there he suggested that, as he had to change his dress, perhaps I should not object to continue our conversation in his bed-room. I am, therefore, enabled to state positively, that no machinery, apparatus or contrivance of any sort was concealed about his person."

This is but one of several instances given of the extreme fairness of Home; also of other mediums employed by Prof. Crookes. There was no shrinking from the most strict precautions to guard against the possibility of deception; on the contrary the medium seemed to join with the investigators, often with independent suggestions in order to produce results that should be perfectly satisfactory, not only to the company present, but also to others to whom their report should be made. This was as it should be, and no serious disturbance of favorable conditions was found to follow from the most rigid precautions. Hence it appears that in such investigations, thoroughness combined with fairness need not hurt any but incompetent or dishonest mediums.

The result of these skillfully arranged experiments are thus given: "Mr. Home placed the tips of his fingers on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times as if by successive waves of the psychic force. The end of the board was seen to oscillate slowly up and down during the experiment.

"Mr. Home now of his own accord took a small hand bell and a little card match-box which happened to be near and placed one under each hand to satisfy us, he said, that he was not producing the downward pressure. The very slow oscillation of the spring balance became more marked, and Dr. A. B watching the index, said that he saw it descend to 6½ pounds. The normal weight of the board as so suspended, being 3 pounds, the additional downward pull was therefore 3½ pounds. On looking immediately afterwards at the automatic register, we saw that the index had at one time descended as low as nine pounds, showing a maximum pull of six pounds upon a board whose normal weight was three pounds.

"In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I then stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance said that the whole weight of my body (140 pounds) so applied only sunk the index one and one-half pounds, or two pounds when I jerked up and down. Mr. Home had been sitting in a low easy chair and could not, therefore, had he tried his utmost, have exerted any material influence on these results. I need scarcely add that his feet, as well as his hands were closely guarded by all in the room. . . . . The slight downward pressure shown by the balance when I was on the board, was owing probably to my foot extending beyond this fulcrum.

"I have now given a plain unvarnished statement of the facts, from copious notes written at the time the occurrences were taking place, and copied out in full immediately after. Indeed, it would be fatal to the object I have in view—that of urging a scientific investigation of these phenomena, were I to exaggerate ever so little; for although to my readers, Dr. A. B. is at present represented by incorporeal initials, to me the letters represent a power in the scientific world that would certainly convict me if I were to prove an untrustworthy narrator."

To this account is appended the confirmatory statement of Dr. Huggins and Mr. Sergeant Cox, who it seems were the scientific witnesses represented by the initials used.

The third paper of Prof. Crookes entitled

"SOME FURTHER EXPERIMENTS ON PSYCHIC FORCE,"

is largely occupied with a defence of himself against the swarm of critics brought about him by his bold stand in behalf of what he now knew to be the truth. To most of these critics he gives credit for a reasonable degree of fairness and courtesy, but from others he seems to have received largely of the blind narrowness which is ever a characteristic of those who are seeking not to discover and adopt new truth, but to become more firmly entrenched in the defence of old errors. To some of this class the Professor pays his respects in this style:

"It is edifying to compare some of the present criticisms with those that were written twelve months ago. When I first stated in this *Journal* that I was about to investigate the phenomena of so-called Spiritualism, the announcement called forth universal expressions of approval. One said that my 'statements deserved respectful consideration;' another expressed 'profound satisfaction that the subject was about to be investigated by a man so thoroughly qualified;' a third was 'gratified to learn that the matter is now receiving the attention of cool and clear headed men of recognized position in science;' a fourth 'asserted that no one could doubt Mr. Crookes's ability to conduct the investigation with rigid philosophical impartiality;' and a fifth was good enough to tell its readers that 'if men like Mr. Crookes grapple with the subject, taking nothing for granted until it is proven, we shall soon know how much to believe.'

"These remarks, however, were written too hastily. It was taken for granted by the writers that the results of my experiments would be in accordance with their preconceptions. What they really desired was not the truth, but an additional witness in favor of their own foregone conclusions. When they found that the facts which that investigation established could not be made to fit these opinions, why—'so much worse for the facts.' They try to creep out of their own confident recommendations of the inquiry by declaring that 'Mr. Home is a clever conjurer, who has duped us all.' 'Mr. Crookes might, with equal propriety, examine the performance of an Indian juggler.' Mr. Crookes must get better witnesses before he can be believed.' 'The thing is too absurd to be treated seriously.' 'It is impossible, and therefore can't be.' 'The observers have all been biologized (!) and fancy they saw things occur which really never took place,' etc., etc.

"These remarks imply a curious oblivion of the very functions which the scientific inquirer has to fulfil. I am scarcely surprised when the objectors say that I have been deceived merely because they are unconvinced without personal investigation, since the same unscientific course of *a priori* argument has been opposed to all great discoveries. When I am told that what I describe cannot be explained in accordance with preconceived ideas of the laws of nature, the objector really begs the very question at issue and resorts to a mode of reasoning which brings science to a standstill. The argument runs in a vicious circle; we must not assert a fact till we know that it is in accordance with the laws of nature, while our only knowledge of the laws of nature must be based upon an extensive observation of facts. If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have not yet ascertained all the laws of nature, or not learned them correctly."

Having in this effective style dealt successful back-handed blows at his captious-minded critics, Prof. Crookes clears the way for still more remarkable results of his investigations. He quotes approvingly a saying of Sir William Thompson that, "science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it;" and adds "my object in thus placing on record the results of a very remarkable series of experiments is to present such a problem, which, according to Sir William Thompson, 'science is bound by the everlasting law of honor to face fearlessly.' It will not do merely to deny its existence, or try to sneer it down. Remember, I hazard no hypothesis or theory whatever; I merely vouch for certain facts; my only object being the truth. Doubt, but do not deny; point out by the severest criticism what are considered fallacies in my experimental tests, and suggest more conclusive trials; but do not let us hastily call our senses lying witnesses merely because they testify against preconceptions. I say to my critics, try the experiments; investigate with care and patience as I have done. If, having examined, you discover imposture or delusion, proclaim it and say how it was done. But if you find it to be a fact, avow it fearlessly as "by the everlasting law of honor" you are bound to do.

"I may at once answer one objection which has been made in several quarters, viz: that my results would carry more weight had they been tried a greater number of times, and with other persons besides Mr. Home. The fact is, I have been working at the subject for two years, and have found nine or ten different persons who possess psychic power in more or less degree; but its development in Mr. D. D. Home is so powerful that having satisfied myself by careful experiment that the phenomena observed were genuine, I have, merely as a matter of convenience, carried on my experiments with him, in preference to working with others in whom the power existed in a less striking degree. Most of the experiments I am about to describe, however, have been tried with another person other than Mr. Home and in his absence."

A detailed account of these new experiments now follows, wherein, with the aid of ingeniously contrived clock-work mechanism, too intricate and lengthy for me to follow in this condensed account these re-

Continued on Eighth Page.

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*"Researches in the Phenomena of Spiritualism, by William Crookes, F.R.S. (Reprinted from the Quarterly *Journal of Science*.) London: J. Burns, 15 Southampton Row. Holborn, W.C., 1874."

THE VALUE OF SPIRITUALISM.

An Address Delivered at the Thirty-Second Anniversary of Spiritualism, in Charter Oak Hall, March 30th, and in B'nai B'rith Hall, April 4th, San Francisco, California, by William Emmette Coleman.

The 31st of March, 1848, marks an epoch in the world's history eclipsing far those of all previous time; for upon that day dawned the recognition of a new world of being; nay, of a new universe, of which before men had had vague glimmerings and fitful gleams, but of which demonstrative evidence of its actuality had never before been systematically presented to man. It is fitting then that we celebrate this most important epoch in the planet's history; and upon this occasion I propose to briefly state some of the reasons impelling us as Spiritualists to hail with gladness each recurring anniversary of the advent of Modern Spiritualism. First, I shall refer to the great good it has been to me individually; and secondly, to the great good it has conferred upon the race.

As for myself, Spiritualism has been to me an evangel of light and love, a veritable Savior. For all that I am to-day intellectually and morally I have to thank this much-despised and greatly-misunderstood Spiritualism. When I was a youth, before I became acquainted with Spiritualism, I was like a barque without a compass, a ship without a rudder. Careless, thoughtless, I was drifting away into the stormy seas of reckless folly and immorality, with no consideration for, or appreciation of, the true significance of life and its manifold duties. Thus was I situated, when Spiritualism came to me when I was sixteen years old—came to me not in the guise of an embodiment of wonderful phenomena merely, but a system of philosophy, natural, practical religion, a system of thought comprehending the universe and its multitudinous relations. It was just what my soul needed, though never before had that soul comprehended its real need. Everything in nature appeared in a new light; I now saw things as they really were.

Becoming familiar with the divine code of ethics voiced alike in the Harmonial Philosophy of A. J. Davis and the wisdom laden utterances, through mediumistic voice and pen, from supernal spheres above, I now realized the primary importance of each one of us living a true and upright life, and saw the folly of my reckless, inconsiderate life. I then commenced to turn over a new leaf, and I have been turning over that new leaf ever since, and it is not completely turned over yet. Inherited defects, you know, are hard to uproot; but year by year since 1859, I have, by and through Spiritualism and its blessed truths been making a slow and steady growth. I now shudder to contemplate what I might have been had not the spiritual philosophy been my guide and mainstay for the past twenty-one years; for I am just twenty-one years old in Spiritualism, attaining my majority therein this year.

Not only has this divine philosophy guided and advanced me in moral direction, but it has stimulated and accelerated my growth in intellectual and mental vigor. Previous to my conversion to Spiritualism, my reading was confined almost entirely to light literature, romances, novels (and here I would parenthetically remark, that I am not condemning novel-reading *per se*—it has its uses and benefits, but should not be indulged in exclusively, thereby shutting out other and higher walks of literature); but after my mind became expanded through Spiritualism, new vistas of thought opened before me—science, philosophy and general knowledge in various directions, became attractive to me, and in those directions has progress also been made. And all this I owe to Spiritualism. It placed me on my feet morally and urged me on to the acquisition of knowledge and wisdom. With my whole soul, heart, mind and strength, do I give thanks that ever I was brought in contact with Spiritualism; for, as I said in the beginning, all that I am intellectually and morally I owe to Spiritualism and its beneficent influences.

Turning aside from merely personal considerations, let us now consider some of the blessings and benefits bestowed upon the world by Spiritualism. In the first place, it has demonstrated the existence of the spiritual universe and a future life for man. In this materialistic age, when so many are doubting, nay, are absolutely denying the existence of anything else in the universe except matter and force, had Spiritualism done nothing else than prove the existence of spirit, that work would be the crowning glory of this wondrous nineteenth century, exceeding far all the achievements and acquirements of material science and physical discovery with which this teeming age is so prolific.

Next, Spiritualism dethrones the "king of terrors," destroying all fear of death. Who ever heard of a Spiritualist afraid to die? By it, death is shown to be an inestimable blessing in the divine economy of nature—the pathway to the brighter glories and purer felicities of "the sweet by and by." Relief from fear of death constitutes a gleaming, glittering jewel in the diademic circle crowning the laurel-entwined brow of modern Spiritualism.

Next, the direful dread, dark, dismal, and and diabolical dogma of eternal punishment is overthrown by Spiritualism. Progress eternal, it proclaims for every son and daughter of earth. No heart so black with hate and fierce malignity, but what in time will be attuned to sweetest harmony and purest love; no soul so blood-enstained, so thickly crusted over with vice and crime, villainy and turpitude, but what is destined, as the ages roll, to be redeemed therefrom—to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truths. The question has been many times asked of late, "Why does not God kill the devil?" Now, whether God will kill the devil or not, one thing we know: Spiritualism has killed the devil. Liberal Christianity, Universalism, Unitarianism, etc., sorely wounded the devil; but Spiritualism completely killed the devil, and buried him out of sight beyond all hope of resurrection.

Spiritualism overturns all ideas of a fierce, vindictive, wrathful, jealous, arbitrary God—a strictly personal being, enthroned in solemn awe, and surrounded by serried cohorts of winged angel ministrants, the creatures of his sovereign will, and messengers of his capricious mandates to Cosmos's remotest bounds; and in its stead it gives us the All-Father, the Great Positive Mind, the Infinite Spirit of the Universe—God and Nature being indissolubly united.

> "All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul."

Heaven—what is it? A place in some obscure corner of God's universe, where a few sanctified and sanctimonious pietists will wear golden crowns, play golden harps, wave palm branches and chant interminable psalms around the throne of the "Great I Am" forever and for aye? Such is the popular conception of heaven; but such a place Spiritualism knows naught of, but instead a rational, natural, human existence, a solid, substantial world, a purified and beautified earth (so to speak), with undulating hills and verdant slopes, purling streams and fragrant flowers, meandering rivulets and glassy lakes, with wealth of field and forest, grotto and lawn, with sportive lambkins and paradisaical birds; with towns and cities, hamlets and villages, brotherhoods and associations, schools and sanatoria, colleges and laboratories, museums and observatories, newspapers and libraries, theatres and art-galleries, temples and towers, *chateaux* and palaces, rural cottages and stately mansions—a sphere where each and all have homes, real, substantial, true, unencumbered with deed or mortgage, but held in fee simple by each occupant; where every soul has all things requisite for its use and benefit, according to its desire and needs; where no one can hold or possess more than can be utilized for his or other's benefit; where hoarding and the miser's occupation are unknown; where the only poverty seen is poverty of soul, of mind, of virtue, of intelligence—the only riches, wealth of purity, wealth of wisdom, wealth of love, wealth of right thoughts and right deeds.

Spiritualism demolishes the pernicious dogmas of vicarious atonement and forgiveness of sins; and proves that the full penalty invariably awaits every infraction of the moral law. There is no escape therefrom till the uttermost farthing be paid. It also cultivates an individuality and self-reliance, bidding each one to stand upon his or her feet, developing all the powers and faculties of his being, physical, mental, moral. It is permeating all forms of sectarianism with the spirit of rationalism, amity and concord, and is destined to inevitably uproot it in all its myriad phases.

Rightly understood, it is the death blow to superstition. I know that there are many superstitious Spiritualists, but such must be the case inevitably. Ever since the advent of man on the earth, hundreds of thousands of years ago, as science and spiritual revelations both tell us, the human race has been breathing the air of superstition. Through a long chain of ancestors has superstition been inwrought into our mental constitution, and it cannot be got rid of in a moment. A mere belief in Spiritualism will not deprive us of it. But if we carefully study the philosophy of Spiritualism and practice its precepts thoroughly, superstition will die the death—and so it will in time. Spiritualism is the only system of thought that completely harmonizes science, philosophy and religion into one concordant whole—substantiating the universality of law in all departments of being, the highest heaven being as much the subject of law as the lowest planet, and demonstrating the total absence of all miracle and supernaturalism, as commonly understood from the universe—that which is regarded as such being the legitimate outcome of natural law, as old as the universe, fixed in the constitution of Deity itself.

It evidences morality to be the only religion, and the utter inefficacy of all creeds, faiths, beliefs, except in so far as they affect the character of their adherents. Character, worth, is the touchstone of human endeavor; and the honest, upright, charitable Roman Catholic, the opposite in belief to the Spiritualist, will occupy a far higher place in the spheres above than the low sensual Spiritualist, prate he never so loudly of his belief in Spiritualism. It is also thoroughly rationalistic, recognizing reason as the only guide, the only oracle to man.

It proclaims with emphasis the brotherhood of man, and was a potent instrumentality in the accomplishment of the downfall of African slavery and Russian serfdom. It is a persistent advocate of woman's rights, and has done much to advance the progress of that mighty reform during the last thirty years. It is in full sympathy with all genuine reformatory movements looking to the amelioration of human ills and grievances, or to the improvement of mankind in any department of being—to the exclusion, however, of wild, impracticable schemes of fanatical visionaries.

It is a mighty agent for the relief of the physical ills of diseased humanity, through its many healing mediums. It urges the utilization of the present world while inhabiting it—that we are placed in this world to cultivate to the fullest extent possible all our powers and faculties, doing all the good we can, that the best preparation for the next world is to make the best possible use of this world. It encourages all rational and innocent amusements, so often tabooed by the religionists of the day, it being merely their abuse and misuse that is interdicted.

It comforts with a lasting joy the sorrowing, the mourner, for the loss of departed friends and loved ones. It restrains and reforms, in many cases, those viciously inclined, through their realization of the abiding presence of their spirit friends—mothers, fathers, sisters, brothers, etc., conscious of their every thought, word and deed. It emphasizes the primary importance of liberty in all its manifold relations, including freedom of thought, speech and action; provided that in so doing no infringement be made upon the exercise of a like liberty in others.

And lastly, it bestows upon those realizing its heavenly truths a happiness "unspeakable and full of glory," surpassing all other joys combined. A true Spiritualist is indeed a happy person—happy all the time, happy all over. Thoroughly realizing the exalted destiny awaiting him and all humanity in their upward flight through the shimmering summer-lands enzoning spacial depths, he cannot be otherwise than happy. To such a one the universe assumes a new aspect, all nature appears in different garb, all being is responsive to the joyous and serenity of his enraptured mind. The heavens wear a gladdening smile never seen before, and earth seems robed in silvery sheen and burnished gold. Light-hearted, buoyant, free, cheerful, gladsome, smiling, he wends his way along earth's pilgrim haunts, upsoaring hope ever in his heart, and heavenly aspiration for the better, the nobler, the purer, the wiser, ever in his head—inhabiting a heaven here and now that none can deprive him of, none in the least impair. Though plunged in prison dark, though betrayed by trusted friends, though misfortune attend his every step, though steeped in poverty to the very dregs, though diseased, afflicted, sore, a pauper and an outcast, his heaven abides him still, his happiness substantial is as ever. Such is the happiness imparted to our hearts and souls by Spiritualism's divinest truths.

Realizing, then, the full import of the Spiritualism we profess, let us prove ourselves worthy of this last, best gift of heaven to man; being careful, on the one hand not to defile it with the advocacy or practice of the degrading and demoralizing sensualism, immorality and license with which in the minds of some it is erroneously associated, and, on the other hand, to keep it free from all entangling alliances with creedal schismatics of every shade and hue. Then, purged of its excrescences, purified of its imperfections and shortcomings, with renewed and redoubled zeal and energy, this combined iconoclast and upbuilder, this conjoined destructive and constructive agent and instrument of earth's regeneration, and spiritual revivification, will fill the world with the plenitude of its power, with the amplitude of its beneficence and with the grandeur of its wisdom, till all from the lowest to the highest, shall acknowledge and bow before the omnipotent sway of what is now termed modern Spiritualism.

Rationalism vs. Catholicism.

BY A. B. FRENCH.

As the earth has its poles, so also has religious thought its dual opposites. These factors are always and everywhere radically opposed to each other. They operate in society, as certainly as the laws of attraction and repulsion are manifest in the revolution of worlds. Rationalism and Catholicism are the two poles of religious thought. It is impossible for them to exist in any country under friendly and amicable relations with each other. They exist by virtue of the same law which places virtue and vice, good and evil, side by side. Rationalists cannot, by any conceivable somersault, transform themselves into Catholics. It is to be conceded, that they might make a formal acquiesence to the creed; they might perform the many outward ceremonies; still having done all this, they are not Catholics in reality, and never will be until some law has been discovered whereby you can metamorphose a full grown man or woman into the diminutive stature of a child.

There is wisdom in nature whereby provision has been made for children to grow. There is equal wisdom in nature whereby she persistently and obstinately refuses that the man shall again become a child. That which we term second childhood, is never divested of the experience which has left its traces on the soul. Memory still hovers over the fallen columns of physical strength, while hope points to green fields beyond the ruins. Rationalists are made; Catholics are born. The former is a flower; the latter a dormant bud. The former is the fruit of sunshine, rain and dew; the latter an undeveloped germ, a departed winter has left for improvement and culture. Rationalism is the declaration of the dignity and divinity of man; Catholicism is the pitiful confession of his weakness and imbecility. The distance between them can be easily determined by measuring the cradle of the baby and the couch of the man; nor is the space between the two vacant. From the puberty of Lutherism and Calvanism to the rosy youth of Universalism and Unitarianism, beneficent nature has left no vacuum. The so-called Protestant churches are half-way homes between the two, inclining to either, according to their development.

You cannot command a Rationalist. You can suggest, advise and counsel; you cannot advise and counsel a Catholic; you must utter the imperative edict of a positive command. The former listens to the silver-tongued voice of science and philosophy; the other obeys the imperious mandates of priests and papal bulls. Rationalism makes the soul the sovereign of and over itself; Catholicism issues letters of guardianship over it, and commits them to the charge of her priests. In Rationalism the soul is king over all Bibles and creeds, the final umpire in the conflict of ideas; in Catholicism, popes, priests and creeds are kings over the soul. Hence the divergence in method is the difference between the thinking man and woman, and the artless and obedient child. Universal education is the foster mother of Rationalism; universal ignorance is the hand-maid of Catholicism. Rationalism smiles in the sunlight of republican institutions, while Catholicism luxuriates under the black wing of monarchies. The former found favor in Greece and delight in the culture, while the latter has triumphed in Spain and gloried in the inquisition. The two now confront each other in our own country. They present a problem of grave importance to the statesman, philosopher and divine. Those who have failed to ask themselves the ultimate position of each, have failed to notice one of the most critical problems before us.

Nations are slow to profit by the voice of history. As the man and woman in sound health seldom anticipates sickness, so nations in the zenith of their fame and prosperity, not unfrequently sleep over the smouldering fires of revolution. It would have been folly to have tried to convince a Roman that Rome was insecure until a Scythian had sacked the imperial city. It is easy to prophesy the death of our neighbor; it is difficult to forsee our own. Moreover the world is usually more zealous in the admiration of past truths than in the study of prospective facts.

While it is impossible for Rationalism to long survive under Catholic power, it is possible for Catholicism to exist under Rational supremacy. Illogical as the foregoing statement may seem, a moment's reflection will convince the reader of its truth. Rationalism gives the soul to itself, while Catholicism demands it. Rationalism sets up no barriers to the absolute freedom of thought and worship. It builds no racks; it invents no engines of torture, while on the other hand Catholicism often needs each and all of these as the necessary working tools of its existence.

Herein comes the grave question before us. What shall be the dominant religious power of the nation in the opening future? Shall the absolute freedom of religious thought and worship be maintained? Shall religion always, and at all times, be held in check by the strong arm of government, or shall Catholicism and an equally ambitious Protestantism, at no distant day shut out the sunlight of religious liberty? Primarily the growth of a nation is mainly dependent upon two sources, the increase of population by its subjects, and additions by emigration. It cannot be denied that in the foregoing Catholicism has decidedly the vantage ground. She does not fail to obey the scriptural injunction to "Multiply and replenish the earth," while she also draws largely from the unbroken stream of emigration pouring into the green lap of the nation. Were there no counteracting forces, it would become a simple question of mathematics, how soon the nation should be Catholic. Such counteracting influences are easily discovered:

1st. Toleration and protection are the central ideas of our government. The star of absolute mental freedom shone over its cradle, and wrote with its own rays her declaration of independence. Our government has no creed, while it maintains a dignified respect for all creeds. It has no religion, while it protects all religions (in the legitimate exercise of their functions. Protestantism sees this and true to its spirit of conquest, seeks to engraft the orthodox God into the constitution, having signally failed to enshrine him in the hearts of the people.

2nd. Our government derives its chief strength from the diffusion of knowledge, and the intelligence and education of its subjects. Its hopes, its future, all center here. Monarchies can live in the starless night of ignorance. Republics can exist only in the sunshine of intelligence.

As education and universal intelligence is our strength, so in the perversion or obstruction of its channels will be our weakness. The danger signal of Rationalism and the nation, is the greed of priests and bishops to taint the fountains of education, and control them. Our free school system is the bulwark which Catholics aim to destroy, and which Protestants desire to control. They breed free thought, and when the child begins to think, it begins to grow. Catholics are not slow to observe this vital point. The free school and public school has been the most objectionable feature of the government to them. True they help to make men and women of their children. They do nothing, however, towards preserving them Catholics, while they do much to lead them away from the church. Hence the parochial school is their glory, if not our shame. Through these parochial schools their priests and bishops hope to maintain strength commensurate with their increase in population, while Rationalism shall lose in an equal degree. If they succeed in doing this the future will present consequences the student of history will sorrow to see.

The influence of parochial schools on the welfare of the country, may be clearly seen by the following taken from an able article by John Jay in the *International Review*:

Mr. Hawkins has shown from the United States Census of 1870 the comparative number of illiterates, paupers and criminals, to every 10,000 inhabitants, produced respectively by the Roman Catholic parochial schools, the public-schools in twenty-one States, and by the public-schools in Massachusetts. When they are arranged for more easy comparison it is easy to appreciate the objections of Ald. Reardon and his friends of Cambridgeport, to transfer their children from the State schools of Massachusetts to that of Father Scully.

TO EVERY 10,000 INHABITANTS.

	Illiterates.	Paupers.	Criminals.
Roman Catholic schools	1,400	419	120
Public schools, 21 States	830	170	75
Public schools Massachusetts	71	49	11

He also showed that in the State of New York the Roman Catholic parochial school system turned out three and one-half times as many paupers as the public school system.

Let us not fail to notice in connection with the foregoing, the zeal Catholic bishops manifest in extending the influence of these schools. While the writer is penning these thoughts for your reflection, in the city of Cleveland Bishop Gilmour is receiving a hearing in the district court of Ohio, on his own appeal from the decision of the court of common pleas, wherein he sought to enjoin the treasurer of the city from collecting taxes on the parochial school property of the church. The case will undoubtedly reach the supreme court of the State for final determination.

Let me emphasize still further: The spirit of the nation, the mighty educational forces of the land, antagonize Catholicism. Her eye is not upon Rationalists, or the mighty army of Spiritualists who are storming the citadels of all churches and all creeds. Her priests and bishops are ready to accord to the Liberalist and the Spiritualist the respect due an honorable opponent. They respect men or women, who, planting their feet on the solid rock of reason, claim the golden fruitage of their thought. They smile at the Protestant who claims the perogative to reason, and affects to extend it to his fellowman, and then whips him with the scorpion lash of "eternal damnation", when such thought fails to bring him into his church.

The Catholic looks to the future. His eye is on that horoscope to which the statesman, Rationalist and Spiritualist should look. His road to supremacy is through the cradle and the school. Herein we have shown our folly and indifference. What are we doing for our children and the uncounted children of this great nation? Let the Spiritualist, the Rationalist and the statesman, keep before the eager eye of childhood, the gorgeous banquet of spiritual liberty. Let them zealously lead the light feet of happy trusting childhood there, and although their step may be light, it will be stronger in the opening future for liberty and humanity than the stately tread of an army with bayonets.

Clyde, O.

Science and Theology.

Pr ofessor Draper, who will not be accused of undue partisanship either for one side or the other, thus enumerates the retreat of the popular theology from the many positions she has so unsuccessfully defended.

"When science is commanded to surrender her intellectual convictions, may she not ask the ecclesiastic to remember the past? The contest respecting the figure of the earth, and the location of heaven and hell ended adversely to him. He affirmed that the earth is an extended plain, and that the sky is a firmament, the floor of heaven, through which again and again persons have been seen to ascend. The globular form demonstrated beyond any possibility of contradiction by astronomical facts, and the voyage of Magellan's ship, he then maintained that it is the central body of the universe, all others being in subordination to it, and it the grand object of God's regard. Forced from this position, he next affirmed that it is motionless, the sun and stars *actually* revolving, as they *apparently* do, around it. The invention of the telescope here again proved that he was in error. Then he maintained that all the motions of the solar system are regulated by providential intervention; the 'principia' of Newton proved that they are due to irresistible law. He then affirmed that the earth and all the celestial bodies were created about 6000 years ago, and that in six days the order of nature was settled, and plants and animals in their various tribes introduced, but he was compelled again to revise his views.

Dr. Brittan on Materialization.

To the Editor of the Religio-Philosophical Journal:

It appears from a sketch of an address lately delivered by Dr. S. B. Brittan before the Brooklyn Spiritual Fraternity, furnished you by S. B. Nichols, and published in your issue of April 17th, that Dr. B. denies the *possibility* of a spirit materializing in a tangible form. He supports this denial by precisely the same argument that Beard, Hammond, and others of that ilk, support their denial of every phase of spiritual phenomena, viz.: It *is not* true, because it *can not be* true, being "incompatible with the laws of nature." Now it is barely possible that Dr. B., notwithstanding his distinguished office of editor-at-large, may not possess that infinite knowledge which enables him to understand *all* the laws of nature. There was once a time when the wisest men thought the theory of the rotundity and revolution of the earth was "incompatible with the laws of nature," because, if true, every thing "lying around loose" upon its surface would be sure to fall off. But when the *fact* of the earth's revolution came to be established by indisputable evidence, a "law of nature" was discovered, which holds all movable objects securely upon it.

The learned editor-at-large professes to see and converse with spirits. He says: "Spirits have come to me in broad daylight, taken me by the hand and manifested themselves in countless ways." Again he says: "I do not deny that a spirit can produce an outline of the spirit form, but if you would place your hand upon it, it would pass through it like a cloud of steam."...."If it is really a spirit form you see, and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer." And still again he affirms: "If any one says a spirit can come with bone, muscles and nerves, *I say* that is *impossible*. They come as we see a cloud, visible but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit." It would be interesting to know, how a spirit could take Dr. B. by the hand, unless the spirit hand was materialized and tangible. Can the editor-at-large grasp a shadow?

Thousands of persons now living, as competent to judge of such matters as Dr. Brittan is, have had the evidence of their three primary senses, vision, touch and hearing, that substantial and tangible spirit forms, possessing the material properties of form, extension, resistance, weight and color, have materialized and dematerialized in their presence, notwithstanding the dictum of the editor-at-large that the thing is *impossible*, because "incompatible with the laws of nature." Will Dr. B. dispute the testimony of Prof. Crookes, (corroborated as it is by thousands of others) that in a small room in his own house, in which no living person except the medium and himself could have been present, in a light sufficient to enable him to see both forms, he held in one of his hands a hand of the medium, who, in dark clothing, was lying in a deep swoon upon a sofa, while in his other hand he held a hand of the spirit form, standing by his side, dressed in dazzling white?

I have many times seen, touched and conversed with, substantial and tangible materialized forms, under circumstances which utterly precluded the possibility of their being the forms of living persons; that is to say, in the sense in which the term "living" is commonly used. I have time and again, in the light, grasped a hand as substantial and tangible as my own, which I absolutely knew, if my senses enable me to know any thing, did not belong to any living person. And yet I am neither "mediumistic," clairvoyant nor clairaudient. Whatever I can see, touch or hear, every person present possessing the physical senses common to mankind, can see, touch and hear as well. If I should imagine that I saw or heard a spirit which other persons present, having a like opportunity, could not see or hear, I should think myself the subject of some abnormal hallucination. I have never been regarded as a credulous investigator of the spiritual phenomena. On the contrary, Spiritualists almost invariably accuse me of being over-skeptical and critical.

Does the learned editor-at-large expect me to discredit the evidence of my own senses, received under absolute test conditions, and corroborated by the senses of other persons present, simply on his assurance that the phenomenon is impossible? And at the same time does he expect me to believe that he sees, shakes hands and converses with immaterial and intangible spirits, which I could neither see, hear nor touch if present? He does not merely express a doubt whether spirits ever materialize, but he dogmatically affirms that it is *impossible* that they do.

The learned editor-at-large, who can believe nothing which *he conceives* to be "incompatible with the laws of nature," asserts that he has made himself visible one hundred miles away [from himself] by the power and force of his will, and says he can produce affidavits of his presence seven hundred miles away, by this will power. I will not be so uncharitable as to dogmatically assert that this is not true; but still I would like to know by what law of nature the same person can be in two widely separate places, at the same instant of time. I think the man who believes this to be possible, might swallow the "fish story" of materialization without much straining.

The learned editor-at-large, while denying that spirits ever materialize in a tangible form, cites numerous instances of the appearance of spirits, recorded in the old Jewish Bible, without questioning their authenticity, and argues that the fact that these spirits were visible but not tangible, prove the correctness of his theory. He forgets, however, that there are numerous incidents recorded in the Bible of the appearance of angels in very decidedly tangible forms. The three angels who visited Abraham in the plains of Mamre, washed their feet, and made a hearty meal of veal, cakes and milk; the angels who visited Lot in Sodom also washed their feet and partook of a feast prepared for them by Lot; and an angel wrestled with Jacob all night, and put his thigh out of joint. Although I have no faith in the authenticity of these Biblical stories, yet if they afford any evidence of the *visible* appearance of spirits, they afford equally strong evidence of their *tangibility*.

In conclusion, if the editor-at-large is to dogmatically dictate to Spiritualists what they are to believe and disbelieve, he had better learn to be more consistent and logical, or abdicate his post and let the *Banner of Light* appoint a successor.

J. J. O.

Washington, April 18, 1880.

There is no greater sign of a mean and sordid man than to dote upon riches; nor is anything more magnificent than to lay them out freely in acts of bounty and liberality.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

The voice of one who goes before, to make
The paths of June more beautiful, is thine,
Sweet May! Without an envy of her crown
And bridal; patient, stringing emeralds,
And shining rubies for the brows of birch
And maple; flinging garlands of pure white
And pink, which to their bloom add prophecy;
Gold cups, o'er-filling on a thousand hills
And calling honey-bees; out of their sleep
The tiny summer harpers with bright wings
Awaking, teaching them their notes for noon;
O May, sweet-voiced one, going thus before,
Forever June may pour her warm, red wine
Of life and passion—sweeter days are thine!
[*Helen Hunt Jackson.*

The long, dark winter has become a phantom of the past, the blood bounds more quickly through elastic veins, as our spiritual forces leap up in response to the rythmic vital tides of recurrent spring-time. Strange, beautiful, awe-inspiring Life, joyfully responsive to the same Deific laws, whether flowing through vegetable or animal organisms! The period has come when we long to be out of conventional routines, to leave the shelter of the narrow roof-tree, for the boundless blue sky.

"O the gleesome saunter over fields and hill sides,
The leaves and flowers of the commonest weeds—
The moist fresh stillness of the woods,
The exquisite smell of the earth."

Who can long harbor doubt, anxiety or despair, when promises of such infinite Love blossom on every side, and even the untrodden and inaccessible woods and prairies, look up in mute but beauteous thankfulness at the gift of life? Every bud and leaf and twig is a testimony of that wondrous intelligence which palpitates at the very heart of things, even when they are chained in seeming torpor. Even

"The lark, at break of day, arising
From sombre earth, sings hymns at Heaven's gate."

There is now a subtile, tender, constant revelation of the silent and invisible, the eternal and all-powerful, which finds its highest incarnation in humanity. All earth awakens; a sensitive ear can hear the very sap, the life-blood of vegetation, coursing along and singing to itself in joy—"Now, in obedience to the law of my life, I will cause this dry limb to burst into fragrant loveliness, and the honey-bee shall gather his luscious store from my excess of sweet."

With what thankfulness and opulence of nature, ought we to recognize these promises of ascension of being! We cannot guess to-day what good may spring up from the buried seed of our most cherished hopes. Life may seem as empty as the vacant nests of last year's birds; to-morrow it may be filled to overflowing. In the universal growth and movement of things, a fairer answer may come to the questioning soul than it had dared to dream, if only it be truth-loving, patient and brave. For spiritual laws work undyingly, and there is neither permanent loss or perpetual winter to the faithful one. If we sow good seed, the perfect flower must open—perhaps hereafter, it does not matter so much when. Let us not dissipate power by worldly aims and associations, but place ourselves in the line of the law of growth, and then believing in the universality and divinity of those life currents which must flow through our being, "learn to labor and to wait." Faithful to duty; consecrating all labor; working, it may be, through loneliness, trial or renunciation, let us seek lofty ends, and ascend from spring time to spring time, through evanescent moods to permanent character—until the close of this brief existence ushers us into the land where bloom is fadeless and grief is not. And from the dear ones who are safely sheltered there, come ever healing, strength and sweetest sympathy, until we, too, have finished the good fight and won the victory over inharmony, wrong and earthly pain.

An admirer of George Eliot, upon visiting London, and sending to the novelist a letter of introduction, was invited to her reception. She says, after describing her arrival at the low, picturesque house where Mrs. Lewes lived, and this was during the lifetime of her husband: "Mr. Lewes led me forward and presented me to his wife, a slender, tallish person, with abundant hair now almost gray, and questioning light eyes. This at first, but when she put out her hand and smiled, her face became so illumined that it was like an alabaster vase with light behind it. They gave me a seat beside her. I was in a kind of dream which quickened all my faculties; though I heard everything, I was intently conscious of George Eliot. Her talk was most charming. Without a trace of exaggeration, with a clear and wonderfully swift discernment of every point involved, and when you least looked for it, an odd, quaint turn that produced the effect of wit. While her opinions on all subjects spoken of were definite and decided, there was at the same time such a sincere deference to those of others, that you were drawn to talk in spite of yourself. English persons present continued to speak of the hunting season. Mrs. Lewes objected to the sport in all its phases, and her defence of the hunted as well as her vigorous presentation of the effect of unnecessary cruelty on the character of the hunter, said with a marvelous delicious voice, had a startling effect.

As the room rapidly filled, I had more opportunity to look at her. In a plain black velvet dress, her only ornaments were beautiful lace at the neck and throat, held by an exquisite cameo, surrounded by pearls. Her hair was plainly coiled at the back of her head. She seemed to prefer standing as she talked, and moved her head, as well as her hands, far more than is common with English women. The room was beautiful enough for a suitable frame to the lovely picture she made during the whole evening. An open piano—Mrs. Lewes told me she loved music passionately—covered with music, stood at the remote end of the room, while paintings in oil and water colors gleamed from the walls. Books were numerous, while small tables standing on Persian rugs, held easel pictures, exquisite vases of flowers, and casts of antique statues. And, as it comes back to me, the pleasantest remembrance of all, pleasanter even than that of the almost reverential homage with which the justly celebrated men and women there assembled regarded her, was the proud, loving, yet natural and easy manner in which her husband, himself a man of genius and most brilliant talker, would pause and draw closer so as not to lose one of her words."

Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around them, and to bring hope to the weary hearted.

That plenty should produce either covetousness or prodigality is a perversion of providence, and yet the generality of men are the worse for their riches.

BOOK REVIEWS.

SPIRITUALISM AS A NEW BASIS OF BELIEF. By John S. Farmer. London: E. W. Allen, 11 Ave Maria Lane, E. C. Glasgow: H. Nisbet & Co., 52 Ropewalk Lane. 1880.

In the Introduction the author epitomizes the early history of modern Spiritualism and notes the different phases of mediumship. In his first chapter, the doctrine of Immortality is discussed, and the two opposing views, which he denominates Spiritualism and Materialism, are compared. The opposition of Science and Religion to the claims of Spiritualism are also clearly pointed out, and in the closing chapters "Objections to Spiritualism" are "Answered."

The work contains many references to various authorities for and against Spiritualism which are ably woven into the fabric of the text. The twelve propositions of Dr. Sexton in proof of the spiritual hypothesis of the manifestations are certainly very strongly drawn and will require a great amount of something more than sophistical argumentation or doubt to disprove or even weaken their conclusions.

The fourteen leading principles from Robert Dale Owen's work—the "Debatable Land," upon which Spiritualists mainly unite, the author denominates "The New Basis of Belief." Had he called them "Principles of the New Basis of Knowledge of Immortality," he would in our estimation have been more accurate in his position.

He says truly, "The merits of each and all the world's faiths are on trial, and though Christ's teaching in its pristine simplicity can and will hold its own, yet the wretched Calvinism perpetrated in His name to-day, will not and cannot compare favorably with either of the other great religions of the world.

"There is no need for alarm. Whatever of truth there is in popular theology will stand. It is not the good and true we, as Spiritualists, wish to eliminate, but the untrue and the false which the Church has incorporated as part and parcel of its charter.

"That a vitalizing and purifying influence is needed is plain enough; of something radically wrong the Church stands self-convicted, self-condemned. Look where we will throughout Christendom, and we shall not find the 'signs' which Christ himself declared should distinguish the true believer. Where are the credentials of discipleship? Where are the gifts of the spirit promised by Him who is called Lord and Master? If these signs were a test of christian character, and a living faith in the primitive days of the Church, they are still so; and where, I ask, are those who can so prove their faith?

"'This is no idle question. The whole world is concerned in it. The popular religion of the nineteenth century stands convicted of either a want of faith in itself, or a want of confidence in the truth of its founder.'

"Spiritualism alone can throw the needed light upon such questions as these, and show why and how it is that the promised signs have disappeared from the midst of Christendom. It can also furnish proof and illustration of the leading doctrines of Christianity such as can be had from no other source. It not only re-demonstrates the basic fact, but gives the philosophy and uses many of the rites and practices of the Church, the true meaning of which is now either lost sight of or misunderstood."

It is a fair, candid statement of what the author set out to present, and is given, as it is viewed by him, in a concise and logical manner. For the perusal of skeptics and opposers of Spiritualism it would be difficult to furnish a more appropriate volume. While instructing them it naturally opens up the avenues of thought and looses those who read for instruction in the new field of meditation, into which its propositions conducts them; and by presenting some of the ablest thoughts of our best thinkers in answer to the various objections which are raised by doubters against Spiritualism, it must confound, if it does not convince, the skeptic.

SOCIALISM AND UTILITARIANISM, by John Stuart Mill. Chicago: Belfords, Clarke & Co.

These two essays reprinted from the *Fortnightly Review*, are well known for their clear and painstaking analysis of the two advanced theories to which they relate. The ground of discussion and debate upon both questions remains nearly the same to-day as when Mr. Mill wrote and they stand therefore as permanent contributions to the discussion, and indeed as classics.

It is true that the grounds upon which socialism rests in Europe, and the conditions which promote its growth as a creed, are very unlike what are found in this country. It may be said that a very moderate approximation toward the realization of certain creeds is the most effectual mode of suppressing further agitation in their behalf. In this country, if socialism as a creed does not thrive, it is because the approximations toward socialism which exist in the theory and loom up into importance in the working of our institutions, supply all men, even the socialists with about all the socialism they can stand. In our cities we see the proletariat non-tax-paying class voting away the money of the taxpayers with socialistic license and with individual greed, and we say, let us see how socialism works so far as we have gone, before going any further. The granting of Parliamentary government in Russia, and of responsible government in Germany, and of a larger measure of local municipal self-government in France, and of a freer trade in land in England, and in religion and superstition of every kind in Italy and Spain, would effectually check socialism as a creed in Europe, as the granting of manhood suffrage has here. On the contrary it is quite probable that the reaction, if any shall arise here, will tend toward giving additional guarantees to capital and increased importance to experience skill and intellectual ascendancy in conducting the government, and will regard with less favor than heretofore the essentially socialistic principle of rotation in office which has formed so important an element in the letter and spirit of our institutions.

No one will deem himself conversant with the principle of utilitarianism in morals without reading Mr. Mill's essay. The doctrine is a fundamental one in the creed of modern philosophic minds and is as favorably set forth by Mill as by either Bentham or Spencer.

MUSCLE BEATING; or Active and Passive Home Gymnastics, for Healthy and Unhealthy People. By C. Klemm, Manager of the Gymnastic Institution in Riga; with ten Illustrations. Price 30 cents. M. L. Holbrook & Co., 13 and 15 Laight street, New York.

The work is a novelty and very suggestive. We should not wonder if it would prove a valuable addition to the numerous modes of exercise, especially for chronic invalids and sedentary persons.

SHORT HISTORY OF GERMAN LITERATURE, by James K. Hosmer; 12 mo., 591 pp. St. Louis: G. I. Jones & Co., 1879. Chicago: Jansen, McClurg & Co.

This book is a sketchy, light, readable history of German literature, considered as a trade in books, and a personal acquaintance with their writers or as the modern phrase goes, considered objectively. It is neither profound, poetic, metaphysical, subtle nor fond of getting at the "true inwardness" of books, men or systems. Consequently there is nothing abstruse in it or which requires any other study than simply to run through it. Every one will be conscious on reading down a page that no thought has escaped him, as he will in listening to the superficial prattle of a lively and interesting conversationalist who would not be "deep or any such horrid thing" for the world. Mr. Hosmer's book therefore is well calculated to please that large circle of readers who just want to know a little about the Minnesingers, Luther, Lessing Goethe, Schiller and Heine, just enough to be able to talk about them, but who haven't time to stop to exhaust, perhaps even to apprehend them. Humboldt once spoke depreciatingly of Encyclopedias, as "Asses' Bridges" on the evident theory that a little knowledge obtained from first sources is worth a world of smatter, learned at second-hand. Later Encyclopedias have done much to remove the stigma. But the feasibility of obtaining from histories of literature or of philosophy any satisfactory knowledge of either, is questionable.

HUBBARD'S RIGHT HAND RECORD and Newspaper Directory. Giving in Alphabetical Order, Towns in Each State, with Population; Papers in each Town, with Circulation, with Blank Space for Recording Contracts, Estimates, Offers, Acceptances, or any other Data. A Complete List of all American Newspapers and all the Leading Newspapers of the World. Price: light paper, card covers, $1 50; heavy paper, board covers, $2.50. Published by H. P. Hubbard, Advertising Agent, New Haven, Conn., 1880.

This book contains a large amount of valuable information in reference to the newspapers published in the United States and other parts of the world, and to those who wish to advertise extensively, it will prove of great service. The contents are very conveniently arranged, and admit of ready reference. In order to present the information which the public demand on this important subject a book consisting of four hundred and sixty-one large pages was required.

Magazines for May not Before Mentioned.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—Sir Christopher Wren; A Talk with Girls and their Mothers; Fairy Photographs; Two More of the Major's Big-Talk Stories; The Field Sparrow; The Story of Lizbeth and the Baby; Jack and Jill; Oriental Jugglery; The Full-dress Adventures of Miss Moriarty; A Term at the District School; Curious Facts Concerning Ants; What they said; The Fairport Nine; The Japanese Fan; Sally's Soldier; "This Little Old Man lived all alone;" A. D. 1695; Topsyturvy's Dream; Ancient History; How to Care for the Sick; My Lady is Eating her Mush; The Boy and the Giant; For very little Folks; Jack-in-the-Pulpit; The true and sad Ballad of Christopher Wren; The Letter Box; The Riddle-Box. This number is filled with interesting stories and appropriate illustrations.

The Normal Teacher. (J. E. Sherrill, Danville, Indiana.) Contents: Leading Articles; Correspondence; Editorial Notes; Grammar Department; Notes and Queries; Examination, College and publisher's Departments.

Magazines for April Just Received.

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York city.) Contents: Traffic in Diplomas; Criminal Abortion; Four Gynecological Facts; The Modern American Newspaper; The Evils of Vaccination; Medical Ethics; Gentiana Quinquefolia; Gen. Husted and the Medical Laws; Medical Code of Massachusetts; A Living Petrifaction; New Publications; The Mirror.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) This magazine is devoted to the spiritual philosophy and has able contributors.

Urania. (Simpkin, Marshall & Co., No. 4 Stationers' Hall Court, London, England.) Contents: Sir Isaac Newton and Astrology; Geocentric Longitudes, etc.; Ephemeris of Neptune for the year 1851; The Emperor of Germany; Weather Forecasts for April, 1880; The Recent failure of the Crops; The Soul and the Stars; Notes; Answers to Correspondents.

The Southern Medical Record. (R. C Word, M. D., Atlanta, Ga.) Contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

The Western Magazine. (The Western Magazine Co., Chicago.) Contents: The University of Kansas; Rest; A Glimpse of Colorado; The Lost Aeronauts; To a rejected Manuscript; A Short Study of Beowulf; Eyes; Jack Barnacle's Yarn; Go West; Editorial; Literary Notes; The Home; A Fact about Children; For the Children; Little Johnny's Menagerie; Hygienic Notes; Irish Farms and Farming; Legends of the Rhine; The Law of Perjury; Breaches of Promise; Orion; Calendar of Events.

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CHICAGO, ILL., May 8, 1880.

The Jonah Myth.

The Rev. E. P. Goodwin, pastor of a Congregational church in this city, has announced himself as a believer in the story of Jonah and the whale. It is doubtless wasting time and space on such numskulls to name them. But this Goodwin has the stupid assurance to compare the difficulties in the way of believing the Jonah myth, (which exists in different forms among hundreds of savage tribes and indeed is a standard type of savage myth) with those which prevented the king of Siam, (as some imaginative missionary has alleged) from believing that water in Europe could become ice, or as the story has it "like rock." Now this Siamese king who could not believe in the formation of ice out of water because he had not seen it, has done duty for a century in all christian pulpits in defence of every paltry falsehood which preachers desired their hearers to believe. It is time it were itself branded as a wholly impossible lie. For within the dominions of the king of Siam run two ranges of the Himalaya mountains whose tops and sides are covered with ice and snow throughout the year. Consequently it would be just as sensible to suppose that a king of Italy with the Alps in sight, or an Inca of Peru with the Andes towering above him, could not believe in the possibility of ice and snow, as to suppose the like thing of the kings of Siam, who for centuries have compared favorably with the average missionary in general intelligence. The critical Edwin Arnold in "The Light of Asia," pictures prince Boodh, in the same latitude with the king of Siam, as drinking

"Sherbets new chilled with snows of Himalaya"—

and we venture, on this authority, to predict that any missionary who had ever met a king of Siam in warm weather, would have found him drinking his sherry with ice instead of denying that ice could exist. The whole story that the king of Siam could not believe in ice, is a christian fable, got up by a christian missionary, as a means of deluding christian inquirers into a belief in christian miracles. The folly and falsehood of it are purely and exclusively christian without the admixture of a single Siamese fact. As to the story of Jonah being swallowed by a fish and cast out alive, it exists in some form in a score of languages as one of the natural myths which the mind resorts to sometimes for one purpose and sometimes for another. According to the learned Tylor in his "Primitive Culture, or Researches into the Development of Mythology, Philosophy, Religion, etc.," many primitive tribes described the descent of the sun into darkness, and others described eclipses, and others the monthly waning of the moon, under the form of a myth in which the luminary that was being extinguished was a man, hero or maiden, and the cause of its extinguishment was a fish dragon, whale or monster which was swallowing him. This myth exists among the Greeks, Hindoos, Maoris of New Zealand, North American Indians, and indeed nearly everywhere. The Ottawa form of it is embodied in Hiawatha, as follows: "Manabozho (the sun) angling for the king of fishes (dipping into the western waves at sunset) was swallowed, canoe and all (went down into the night); then he smote the monster's heart with his war-club till he would fain have cast him up into the lake again, but the hero set his canoe fast across the fish's throat inside and finished slaying him; when the dead monster drifted ashore, the gulls pecked an opening for Manabozho to come out." In the legend of the Ojibwas the fish is called the "suncatcher" and the hero is cut out of the fish by his sister. Among the Basutos of South Africa there is a myth of a hero who was born of full size, evidently a repetition of the Grecian sun myth of Minerva (the sun) springing full armed from the brow of Zeus (the sky) through a blow from the club of Haephaestus (the dawn). The Basutos hero, Litoane, found that his mother (nature) had been devoured by a monster (night). He attacked the monster or "great whale" and was swallowed whole, (sunset) but cutting his way out he set free all the inhabitants of the world" (sunrise). Among the Zulus instead of a whale it is an elephant which has swallowed up the world. Among the Greeks this myth of the sun slaying the darkness takes the form also of the story of Perseus and Andromeda, and of Herakles and Hesione. In the latter, Herakles delivers Hesione, whom king Laomedon, her father, has offered a sacrifice to Poseidon's (Neptune's) destroying monster. To do so he springs full armed into the fish's gaping throat where he hacks for three days and comes out hairless, but rescuing Hesione from the fish. Indeed here the Jonah story and the Greek myth visibly connect and form one (see Tylor, vol. 1, p. 330). For Joppa, which was the place where the Bible locates the Jonah story, was also the place where the Greek myth located the story of Hesione and Herakles, and the chains with which Hesione was bound to the rock, to be sacrificed to the sea monster were exhibited in front of Joppa in Pliny's time, and from thence the bones of the whale were carried to Rome in verification of the story. This shows that the story was a local heathen form of the moon myth as it was told by the Greeks in Joppa. The name Hesione is probably the name Jonah with a Greek prefix, or rather the root *ion* of the name Jonah is the root of the Greek names, Io (the moon), and Diana, etc., which figure so largely in Greek mythology. The identification of the name Jonah with Io, and with Hesione, shows that it is the moon myth of the Greeks and the fish myth of all savages. Moreover the Greek sculpture of the whale which swallowed Hesione was actually used in early christian art as the model of, and identical with the fish that swallowed Jonah. The name Jonah is also the root of the Greek Ionians, a maritime race of the Greeks centering near Joppa, (or Io-polis) which latter name doubtless means, through a familiar root, the city of the Ionians. We need not remind the reader that the soft sound of *g* given to the letter *j* in Jonah is a western barbarism, that the name should be spelled Iona, and thus spelled it is the Greek name of the moon and Joppa was the city of the moon. 'During the moon's change from old to new it is extinguished for three days. This is the swallowing of Iona by the great fish. Mr. Tylor is clearly of the opinion that the Greek myth, which was a form of the sun and moon myth which had prevailed in a hundred tribes and languages, originated the Bible myth of Jonah, and says that "had the book of Jonah been lost in old times and only recently recovered, it is indeed hardly likely that any other opinion than this would find acceptance among scholars." Indeed given the Greek myth of Hesione, sacrificed to a whale, and rescued from its belly by a hero who hacked therein for three days, and it only needs to substitute the Jewish idea of prayer to God, as the rescuing power, for the Greek idea of the heroism of Hercules, (for prayer was the Hebrew wrestler as Hercules was the Greek) and lo! the legend, which begins among the savages of all nations and is perfected among the Greeks as a myth, passes into the Jewish records, by a slight change as a miracle, illustrating the power of prayer, *i. e.*, as a religious lie, to be believed by idiots like Goodwin as a supernatural interposition of Providence. Well may *Puck* exclaim, "What fools these mortals be," and the greatest of all fools are the Doctors of Divinity, who think they can tell what the Bible means without mastering any of the learning which lies outside the Bible.

Christ and the Wine.

The temperance reformers have brought up a knotty question for those who accept the divine infallibility of Jesus. At the marriage feast he converted water into wine, and that, when the guests were already too much under the influence of drink. It was the custom to bring the best wine first, and the worst last, so that there would not be so great danger of over indulgence. Jesus did not heed this rule; he made the wine so excellent that even the host rebuked him for it. In order to gain the applause of a miracle, Jesus sacrificed morality, or if he did not change the water into wine in reality, then he played a sleight-of-hand trick and was a humbug. This passage in the life of Christ has not escaped the sharp criticism of skeptics, and commentators have sought to explain it away. Now the ubiquitous Talmadge takes the dilemma squarely by the horns, and says it was no colored water Jesus passed off for wine, but the genuine article, also no miracle was performed. The horns of the dilemma are not held, even by such a supple man as Talmadge, for admitting that the wine was truly wine, then Jesus is placed in the unenviable light of endorsing and promoting not only the use of alcoholic beverages, but excess and drunkenness! The guests had drank already all that was provided, when Jesus created six vessels more, containing two or three firkins each. When the quantity thus created is considered, well may the critic call this a waste of the god-like, messianic power, and the scoffer sneeringly taunts him as a "wine bibber." Taking the firkin as equivalent to the "bath," a vessel of three firkins would contain twenty-two and a half gallons; and six such vessels one hundred thirty-five gallons, or more than four barrels! The quantity has nothing to do with the character of the miracle as a miracle, for it would be as easy to create thirty barrels as a single gallon, but it certainly has a strong bearing on its moral aspect.

Will the church discard this "miracle" of which so much has been said and written? Then the basis of all the other so-called miracles is shattered. Will it accept it literally with its moral consequences? Talmadge shouts yes, and leads the forlorn hope.

The Sunday Law in Louisville.

There is a law in Louisville against performing labor on Sunday—the very day on which, according to the Bible, God began his labors in creating the world—and it authorizes the arrest and punishment of all who work for pay on that day. There is not a line in the Bible which indicates that the God of Jew or Christian ever commanded anybody anywhere not to work on Sunday. The alleged command, which, according to the Old Testament, he did make, that men should not work on Saturday, is violated without scruple by every christian in the land. There is not a Doctor of Divinity or even Sunday school ignoramus of any grade who ever imagines he can lay his finger on any text transferring the obligation of the fourth commandment from Saturday where the "God of the Jews" placed it, to Sunday, which the practice of the church began to hold sacred in the second and third century, out of deference to the heathenism of the Greeks and Romans, from whom also they borrowed the holy days, Christmas and Easter. Jesus trod the Sabbath under foot. Paul classified it along with the observance of new moons as one of the "beggarly elements of Judaism." Yet the orthodoxy of Louisville demands, in the name of Jesus and Jehovah, that men shall stop working on the day that God began to work. Pursuant to this demand the Mayor has proceeded to arrest tavern-keepers, drug clerks, carriage drivers, car drivers, porters, hotel clerks, chamber-maids, ministers, choir singers, sextons, newspaper publishers, and all whom he found guilty of making themselves of any service to their fellow men, in any capacity, on the Sabbath day. This was well. The ministers of Christ especially ought to be arrested for demanding that a heathen day, sacred to the worship of the sun and of Jupiter, should be observed, while allowing the Holy Seventh Day, Saturday, sacred to the worship of Jehovah, to go unobserved. They all know that there is neither ordinance, example nor precept, not even a hint, in the New Testament in favor of the observance of one day above another, least of all in favor of observing the day sacred to a heathen god. Yet they will insist in cramming that which they know to be Greek and Roman heathenism down the throats of all American citizens without regard to faith or race, under pretence of maintaining christianity. Their real reason is that they hope in this way to make the outside of a church so disagreeable and hot that people will fly to the inside; and in that way their congregations will be increased. We will propose to them a plan worth ten of it, which they have never tried. Let them get something of value to say.

Joseph Cook.

Joseph Cook is performing the difficult feat of trying to become a philosopher and observer of phenomena, and at the same time retain his "reverend." He should have learned, before this, never to apologize, never to allow himself to be put upon the defensive and never to explain his position. Either his recorded words concerning the spirit phenomena, he witnessed at Epes Sargent's house, amount to an endorsement of Spiritualism or they do not. If they do not, they need no explanation, and cannot be made clearer by any equivocation, or even recantation. If they do, then all of Joseph Cook's denials, that he has seen and testified to spirit intercourse, serve only the purpose which was served by Peter's protestations that he had never known Jesus.

If Joseph Cook supposed that he could either elucidate the things that are known, or investigate the things that are mysterious, or adore the things that are beautiful, or labor for the true happiness of man,—in short, if he thought he could keep on growing, either in knowledge, in inspiration, in worship or in humanity, after his mould had become bigger than that in which average orthodoxy is cast, without breaking its images and being stoned by its devotees in return, then he has read history to less purpose than we had thought. He is a cistern and not a living well. If, however, he still thinks that candid learning can be so hooped around with cowardice as to keep it orthodox, he has only to prolong the experiment until he either ceases to be candid or ceases to be orthodox.

Prof. Crookes on Spiritualism.

Rev. Joseph Cook's recent lectures on Spiritualism, have created a wide-spread desire among inquirers to become more fully acquainted with Prof. Crookes's experiments, alluded to by Mr. Cook; we are therefore greatly indebted to Bro. Herman Snow, of San Francisco, for the able condensation of Mr. Crookes's account of his investigations. We have had many calls for the book, and could have sold a goodly number, but believing that such a condensation as that of Mr. Snow's when published in this paper would reach thousands of inquirers who might otherwise never become familiar with the important facts alluded to by Mr. Cook, we prefer to spread the information broadcast rather than to peddle it out over our counters in dribblets. We hope every subscriber will see to it that his christian neighbors have an opportunity to read the article.

Channing and Paine.

The orators at the Channing celebrations failed to allude to the fact, which is brought out by Mr. Abbott in the last *Index*, that Channing preached thirty-five years to a slave-holding congregation at Richmond, Virginia. In all that time he so carefully avoided ruffling the feathers of his slave-holding christians, that when he at the end of that period published a very mild "peep" against slavery, they dismissed him as incontinently, as the Monday meeting of ministers at Boston seem disposed to dismiss Flavius Josephus Cook, for endorsing modern spirit phenomena and classing them as a continuation of Bible Spiritualism. At the Channing celebration, in this city, one speaker, Mr. Alger, went out of his way to affirm that the wisdom of Channing was worth more than the ignorance of a wilderness of Paines. Thomas Paine was the first man in America to denounce slavery as a crime against human nature, and the first to agitate and organize a society for its abolition, both of which he did immediately on landing in the country. Channing, though he came nearly half a century later than Paine, could preach the Unitarian type of the gospel of the blessed Jesus for thirty-five years before finding out that slavery was a crime of any grade. The problem now presented for the admirers of Mr. Alger's wisdom to solve is this: Wherein does the wisdom of a christian who can draw pay indirectly from the sweat of slave-toil for thirty-five years, excel the ignorance of a philosopher who fifty years earlier no sooner landed on our shores than he takes steps for its abolition as a crime?

The announcement by Rev. George Chainey, of Evansville, Indiana, that he could no longer lead the worship of a Unitarian church, because, in his growth, he had found even the remnant of christian shackles involved in Unitarianism an impediment and hypocrisy, is one which naturally attracts the attention of "Liberal christians" in a marked degree. They have so long been "coming out" from among others, in search of purer air, that they are surprised that anybody should need to come out from among them for more oxygen. Yet so it is. Mr. Chainey recognizes the fact that the fight of Unitarianism has, virtually, all along been a fight for more science, more art, more literature, more philosophy, more social reform and more free culture, in all its manifold versatility, against that less and smaller measure of all those things known as Orthodoxy. He now perceives that pure science, pure art, pure literature, pure philosophy and pure social reform, with a culture purely and entirely free, involve all that has ever been excellent in christianity in any form, and that the kernel can now grow the better for bursting away from the husk. Mr. Chainey's congregation stand by him in his advance movement. Now let him and them organize a "college of philosophy" upon the broad plan indicated in another article in our present number, and they will be happy.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. O. A. Bishop, the medium, has removed to No. 15 North Peoria street.

Last Sunday Bishop A. Beals lectured at Saugatuck, Mich. Sunday May 9th he speaks at Fennville, and on the 16th at Breedsville.

Major Thomas Gales Foster and wife left on Monday last for New York after an agreeable visit among relatives and friends in Illinois.

"After Dogmatic Theology What?" is the apt title of a new book by that veteran Spiritualist, Giles B. Stebbins. See advertisement.

Mr. Olds, of Georgetown, Colorado, was again in town last week and improved the opportunity to call on Bro. Thomas Gales Forster and Mrs. Billing.

Mrs. A. B. Stockham has been lecturing at New Boston and Keithsburgh, Ill. On the 17th inst. she commences a series of lectures at Monmouth.

The committee appointed by the editor to pass upon the merits of the anniversary reports, has not at the time of going to press rendered a decision. We hope in our next to be able to announce it.

A reply by Prof. Henry Kiddle to A. J. Davis's last letter in this paper is crowded out this week, together with an open letter to Col. Ingersoll, by Rev. Charles Beecher; both will appear next week.

See the announcement in another column of the Spiritualist camp meeting at Neshaminy Falls. The Philadelphia friends do well in thus early announcing their plan, that all may be advised in time to attend.

"A Journal of the Pleasant Summer Resorts of the Great Northwest, and how to reach them in 1880," has just been published. To pleasure seekers and tourists it contains much valuable information.

Urania is a monthly journal devoted to the elucidation of astrology, meteorology and physical science, and published by Simpkin, Marshall & Co., 4 Stationers' Hall Court, London, England. It contains many curious statements.

E. V. Wilson defines his views on the sixth page in his usual terse, vigorous and perspicuous way. We can add to his remarks about the notorious Fays, the additional information that they have a large stock of aliases and a good supply of posters and hand bills; they seldom exhibit two consecutive times under the same name. However there will always be plenty of fools so long as the world stands, no doubt, and therefore the Fays and others will continue to thrive so long as they bait their hook for suckers.

Mr. A. B. French's timely and suggestive article, "Rationalism vs. Catholicism," which appears on the second page, shows that he is still alive to the interest of the people though engrossed in private business. We hope hereafter to hear from him more frequently.

Dr. Dake writes us that having rested and recruited his health, he is now in better condition than ever for professional work and has located in Brooklyn. The Doctor had fine success in the West and with restored health he has good reason to anticipate increased good fortune in his new location.

Capt. H. H. Brown speaks at Willimantic, Conn., the 1st, 3rd and 5th Sundays of May. He will arrange for the other two elsewhere. He intends to visit Chicago during the second week of June, and will make engagements on the line of any rail road route to and from that city, for week days and Sundays between May 31st and June 17th, inclusive. Address him at Willimantic, Conn.

Mrs. Hollis-Billing has been obliged to bring her stay in Chicago to an abrupt termination owing to business matters which call her to New York. Her short stay here has been greatly enjoyed by her numerous friends and her early return is hoped for. We hope her experience in New York City may be as pleasant as it always has been here, and we presume it will, for in addition to her superior mediumistic gifts she is a lady of fine social qualities, endearing herself to all who become well acquainted with her.

Judge Coombs takes issue, in this paper, with our esteemed friend Dr. Brittan, on the much vexed and still very cloudy subject of spirit materialization. We welcome to our columns thoughtful and candid discussion, believing that only by such means can we arrive at the truth. We have too much faith in Spiritualism to dread thorough and critical investigation; and believe the well-intended but foolish "harmony" policy which smothers agitation, to be the bane of advancing growth in our ranks.

Dr. E. W. Stevens writes: "Last Sunday I spent with Dr. A. B. Spinney and his estimable family in Detroit. He is so well as to enjoy the quiet love and peace of his own home. Society may be glad. He is apparently well. Yet as a consequence of his recent illness, he is quite sensitive and a little nervously weak. But a few days will put him safely in his normal standard of health and power, together with experience paying the cost of sickness."

A FEAT OF MEMORY.—A correspondent in New York under the heading "A Feat of Memory," writes to *Nature* as follows: "The following feat of memory seems to be worthy of record in your pages. It came under the notice of the writer at the Fifth Avenue Hotel, New York. There the attendant, who is on duty several hours a day, has sometimes as many as five hundred hats in his possession at one time. A majority of them belong to people whom he has never seen before, and there is a constant flux of persons in and out. Yet even a momentary hesitation in selecting the right hat rarely occurs. The performer at the above hotel says that he forms a mental picture of the owner's face inside the hat, and that on looking at any hat the wearer's face is instantly brought before his mind's eye."

E. V. Wilson will visit Minnesota during May. His route terminates at New Ulm. The friends in Central Iowa, Southern Minnesota, Northern and Northwestern Iowa, can have lectures on Spiritualism, with mental tests of spirit life. This will close his work in Minnesota for the summer. He will be at Lake Pleasant camp meeting during August. He is now arranging to visit Utah, Nevada, Montana, Colorado and California this fall and winter, and will meet calls in all the principal towns from Chicago to San Francisco. He desires applications to be sent in early so that all arrangements may be made before the first of September, 1880.

Mr. Wilson's appointments are as follows: At Bement, Pratt Co., Ill., on Monday and Tuesday evenings, May 10th and 11th (séance on Tuesday at 2:30 o'clock); at Corre Gordo on Wednesday and Thursday evenings, the 12th and 13th inst. (séance at 2:30 o'clock Thursday); at Decatur on Friday, Saturday and Sunday evenings, and Sunday morning at 10:30 o'clock, May 14th, 15th and 16th; in Mitchellville, Iowa, on the evenings of the 17th, 18th and 19th (séance on the 19th inst. at 2:30 o'clock); in New Ulm, Minn., on the evenings of the 20th, 21st, 22d and 23d; at Mankato the 24th, 25th and 26th, if terms are accepted; at Winnebago City, Minn., on Friday, Saturday and Sunday, the 26th, 27th and 28th. He can visit Clear Lake, Forest City, Algona and other places in Iowa, if applied for soon. He will appoint time for Council Bluffs and Chariton, Iowa, soon. Mr. Wilson will receive subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and will take orders for all the books advertised in its columns. Address, E. V. Wilson, Lombard, Ill.

"Light for All."

The above is to be the name of a monthly journal devoted to modern Spiritualism, the publication of which will be commenced at San Francisco, Cal., the 15th of this month. A. S. Winchester is to be Manager. He will give an epitome of the weekly meetings at the different halls in San Francisco, and of the many mediums' weekly work, so far as he can get it, and such other matters as may prove interesting to liberal minds, including the general progress of the spiritual philosophy throughout the world. Terms $1.00 per year. We hope that Mr. Winchester will meet with great success in his new field of labor.

Organization Among Philosophers.*

BY VAN BUREN DENSLOW.

SECOND PAPER.

Two advantages, the hope of attaining which, has stimulated men to unite in religious organizations, can not be promised them by philosophy. One is the double profit they are permitted to make out of existence by being promised all the rewards of righteousness through their repentance, though they may previously have reaped all the pleasures of iniquity through sinning. Mankind could drive no sharper trade with their moral governor than to be permitted to enjoy all the pleasures, for there must be some of this kind, that flow from deviltry in actual conduct, and at the same time to have all the delights that would naturally spring from the possession of the righteousness of Jesus, which is attributed to them on their entrance into the Christian organization by an effectual theological fiction. This is to sell their inheritance and get the price, and yet to keep both the price and the inheritance. It is to eat the cake and have it left. Its profitableness renders it as dear and precious as it is delusive to the Jewish and mercantile mind. Philosophy can promise no such charming plan.

Nor can philosophy daze the mortal mind by assuring it that its interests are constantly being looked after by a being that is unthinkable, that professes to be infinite, yet whose alleged infinitude is immediately reduced to the finite by surrounding it with such limitation, as that it is without matter, without form, without a Creator, without a beginning, without the power to do wrong, without the power to learn, and yet notwithstanding all these limitations, it is also without a limitation, i.e., it is matter, it is form, it has a creator, it has a beginning, it can do wrong, and it can learn (and therefore is not omniscient).

The desire to be dazzled by the unthinkable, is as strong an instinct in man, as the desire to fly into the unendurable light and heat of a flame, is to a moth at night. And next to this is the desire to get both sides of existence, viz., all its sin and all its happiness.

Philosophy gratifies neither of these religious aspirations, while the promise to gratify both forms the staple of the consolation and profit derivable from all theologies.

One has only to weigh them carefully to see that the motive in forming religious organizations, not only on the side of the priest, but on that of the devotee, has always been profit, or that which was believed to be profit.

If philosophers are to organize, in a manner to render them an effective and united force against superstition and nescience, unreason and social brutality, they also must present as an inducement a distinct basis of profit to every one who enters their organization. And, we may add, that if bases of organization had ever been proposed, in which men and women of philosophic minds could see a sufficiently clear prospect of returning dividends, either in the form of instruction, enjoyment or social advantage, to make the investment seem profitable, they would have been as perfect in their organizations as the Christians and as wide spread. They are as much interested in everything that is really profitable as the most superstitious. The very fact, therefore, that organization does not exist among them proves that on any sound and profitable basis, it has never been proposed.

Having no delusions and no inflations for the vanity of mankind to offer, it is necessary that philosophy shall offer benefits which are appreciable, tangible, undoubted and proximate, if not immediate; and that it shall propose a method of organization that shall be broader than the hobbies of a few persons or cliques, and more enduring than the eloquence or influence of one or two talented men. Neither freedom, philanthropy, negation nor cooperation, each of which has been tried, forms a sufficiently broad or Catholic basis, upon which to rest a philosophic organization. And any attempt to base it on any one system of thought, whether it be materialist or spiritualist, evolutionist or supernaturalist, monistic or theistic, Spencerian or Hegelian is only substituting creed for movement and shutting out desirable elements from the philosophic pantheon.

Instead of beliefs or forms of doctrine, let distinct spheres of energy or fields of action be the basis of union. These would almost necessarily be:

1. The elucidation of the known, by lectures and instruction in the sciences, upon the arts and upon history, especially including the science of religious myths, the art of governing society by means of them and the history of the good and evil effects thereof upon mankind; the sciences that bear upon an intelligent and unpriestly conception of the world, of duty and of character—the sciences that stand related to health, to wealth, to right living and to good government;

2. The investigation of the mysterious by expert and trained committees composed fairly of opposing schools of observers and thinkers concerning the phenomena to be investigated, and these should include the past spirit phenomena of all ages, nations and religions, as well as the present. We do not mean by the mysterious, the entire domain of the unknown, still less that of the unknowable, but rather that wherein the conflicting nature of the evidence tends to confuse and unsettle the mind by its apparent inconsistency with itself or with observed phenomena and understood laws.

3. The enjoyment of art and the cultivation of the beautiful, whether it be through the works of nature or of man. Music, poetry, painting, the drama, scenic representation, dancing, the physical health, grace and prowess, which are so much more highly esteemed in philosophic than in superstitious epochs; sculpture, architecture, athletic, manly and womanly sports, whether in boating, riding, swimming, rowing or hunting—these are among the festivities to which a philosophic church should seek to invite its communicants. Whatever inverts the processes by which asceticism has sought to destroy the body as a means of perfecting the soul, may with great safety be adopted among persons moderately instructed in the true philosophy of the passions and in the actual nature of virtue.

4. The promotion of human happiness, by social, reformatory, industrial and philanthropic efforts that shall confer aid without encouraging mendicancy, and shall diminish poverty without either insulting or bluffing the poor.

Such an institution, made up by combining the most useful features of the university or college, with those of the atheneum, the theatre, and of the church, should consist of three parts, viz:

1. A proprietary and official part to be presided over by trustees, who should have charge of the property and finances.

2. A professional or faculty part, to have charge of the several departments of elucidation, investigation, art or esthetics and relief or humanitarian work.

3. A membership or beneficiary part, which might very naturally consist of three classes, viz: (a), those who are members for life, (b), those who attend upon particular courses of instruction or entertainment for a year, upon season tickets, and (c), those who attend only occasionally upon single tickets.

These three departments call for the cooperation of three representative classes, the first of which would consist of practical men of business and of society. The second would consist largely of scientific and professional men, artists, actors, students, *litterati*, doctrinaires and philosophers, *par excellence*. The third would consist of all who expect benefit from the institution, whether social or intellectual, industrial or esthetic.

Such an organization could be provided with the means essential to its work, only by a somewhat clear apprehension in advance of what is to be the value and nature of the work. The community will seldom buy a cat in a bag. In this as in all other forward movements, the imagination must go before, outlining as nearly as may be what ought to be the nature of the work, and if the experiment be wisely undertaken, actual experience will show the facts to be not altogether identical with the illusions which the imagination has predicted, but generally something of more solid value.

In building christian churches, the illusory motives have been those of saving souls from hell, and perfecting the complete supremacy of the crude and fanciful notions of an illiterate and untrained Jewish peasant over the mind of the entire human race.

In founding a college of philosophic, ethical and social culture, there may be involved illusions, but they will at least be those of the most advanced character which the human mind in its present stage of culture can conceive, leaving to our more enlightened posterity to profit by our appliances and dispel our illusions, as we are doing by those of our fathers.

Let us first outline, as nearly as the imagination may do in advance, what the routine of such an institution, adapted to the larger cities, should be, what the cost of maintaining it, and what the inducements to maintain it at a profit on purely business considerations, i.e., so that each contributor to its revenues shall get his money's worth. Cities of smaller size would not necessarily find feasible modifications of this general plan to be more expensive than the present system of maintaining the steady preaching of a half dozen shades of Christianity, all virtually the same, and supplementing them by courses of lectures and concerts extra.

Persons who will consent to lecture gratuitously on any topic, are generally hobbyists, who have no other audience on which to inflict their notions, or specialists who use the lecture-room as a means of advertising. A few of them will be professional men who can afford to give one lecture a year to the public without feeling the loss. A few others will be students who will be greatly aided in their evolution by the stimulus imparted to them by delivering an occasional lecture.

Through these various motives, the Cooper Institute in New York and the Philosophical Society in Chicago have maintained courses of lectures, one a week, for most weeks of the year, at no other cost than that involved for hall rent, stationery, etc. But such lectures tend to vagaries, sometimes illustrate non-expertness, as well as superficiality, and while they ventilate individuality, they do not inspire confidence, and they are so often a disappointment, that the attendance is necessarily and perpetually small. Further they can give often but one lecture on subjects, whose thorough elucidation would require many lectures.

A college of philosophy should give two lectures on every Sunday (unless one or both the Sunday hours could be better occupied by the art committee), and at least two during the week, generally by paid lecturers. It should not be made, as most of our theological colleges are, an asylum for broken-winded scientists, who are still in the Mosaic age; nor, as many of our fashionable churches are, a circus for the display of mere bareback agility, in balancing between science and superstition, with long interludes of empty speech and occasional distributions of sugar plums for babies. Supposing two hundred scientific and esthetic lectures and art or other exhibitions to be intended for the year, from two-thirds to three-fourths of them should be under the auspices of the faculty of science and of art. An eighth of the public meetings would be sufficient for the department of investigation to present their results, and another eighth for the department of relief and social reform. Instruction and pleasure should be the primary objects of the college; experiment, exploration, discovery and charity should be incidental.

A hundred and fifty lectures and art exhibitions each year might be made to combine in their varied and profound attraction, the best features and most useful results of a professional college course, a weekly attendance on the preaching of several of our most intelligent pulpit orators, a frequent seat in the theatre or at the opera, and a steady attendance at the best public lectures. Under the head of lectures, let us assume six lectures on astronomy and world-genesis, by Richard A. Proctor, Prof. Watson, William Denton, or Dr. Winchell; six on chemistry, by Profs. Doremus, Douglass, Wheeler, or either of a score that might be named; six on anatomy and physiology, by certain of our leading medicists, whom we need not name; six on jurisprudence and national polity, by Dwight of New York, Cooley of Ann Arbor, Ryan or Vilas of Madison, or Hammond of Iowa, not to mention the competent gentlemen for such a task in our own midst; and so on through a galaxy of lecturers upon every conceivable subject of science, art or philosophy, such as has seldom before been drawn to one platform or induced to minister to one congregation. Mr. Beecher receives at the average $250 per sermon, or $500 per Sunday, but his performance nets a steady profit to his church. Most city preachers receive $50 per sermon or $100 per Sunday, and the attendance is expected to be sufficient to pay as much more for other expenses.

Such a programme as that we have indicated, might reasonably be expected to draw steadily, and at the average, fifteen hundred persons, and at reasonable charges, to warrant a liberal expenditure. It should be the business of the art department to decorate the room in which these lectures are given by as elaborate paintings, and to accompany them by as artistic music as are to be found in any churches, so that if the lecture should prove as dull and as essentially untrue as most sermons are, the audience could still feel repaid.

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[*] By this term is meant in this article, those whose minds are freed from the superstition of Christianity, and whose purpose in meeting is their own enjoyment and instruction, and not to placate or worship a Deity.

It appears from the Philadelphia *Record*, that bogus medical colleges don't flourish well in the Quaker City. It says:

"Another of the faculty of Miller's bogus college has come to grief. Dean Miller was expelled by the Methodist Conference; Rev. Adjunct Professor Major was suspended by the same body for one year; Rev. President Ingraham has been suspended by the Local Preachers' Association. The fourth head dropped in the basket yesterday. Rev. William R. Orvis, Professor of Materia Medica, was expelled from his membership in the Philadelphia Association of Congregational Ministers."

Brooklyn (N. Y.) Spiritual Fraternity.

Among the very many able teachers of modern spiritual phenomena and its philosophy, none have a more extended reputation than Giles B. Stebbins, of Detroit, Mich., and when he wrote to us that he should be in our vicinity at this time, and would be glad to speak to us, we sent him a fraternal invitation to do so, for in the work before us we find perplexities and sometimes much to discourage. When men and women of marked moral, spiritual and intellectual character, desire to meet with us and are willing to tell us of their own ascent into the realms of peace and spirituality, it strengthens and encourages us in our work; for while, in a certain sense, our labors here are of a local character, the principles involved are dear to every Spiritualist everywhere, and when words of sympathy and God-speed comes to us from all over our land, we are better able to work for the upbuilding of a true rational Spiritualism in our city, and the work that we have already accomplished may stimulate others to organize similar fraternities on the same broad and catholic spirit in which ours is founded.

Bro. Stebbins holds his age well and seems to be in the prime of life, with many years before him of active labor in the cause. He is an easy, fluent speaker, and commanded the close attention of the audience to its close, and the only objection made was that his lecture was too brief. His subject was, "After Dogmatic Theology, What?" As our brother has published his thoughts in book form, we advise all the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to send to the author or the publishers for a copy, and which I suppose you, too, have in your book department for sale. He said that it is evident that there are but two phases of thought at the present time; one is materialism as represented by Robert Ingersoll and men of that stamp, and he illustrated the fact that theology is fast losing its hold upon thinking people as absurd and untrue, and the natural result is that many who have believed in an immortal life, are fast drifting into materialism. Spiritualism and its philosophy was antagonistic to this scientific materialism, and at the present time had become popular, for it demonstrated the facts of a continuity of life beyond the grave; it gave to the world a sound and rational system of ethics, and it inculcated a religion practical and beneficial in its character, and it seemed to the speaker that in modern Spiritualism with its vast array of demonstrable facts of which one-tenth had never been published, we had that which is to follow dogmatic theology, and which is to save and bless the world. The speaker in conclusion said that it gave him great pleasure to meet with us, and urged us to be faithful and earnest workers in the cause that is to give to the world a better and a truer faith than what it had yet seen.

On motion of Judge P. P. Good, of Plainfield, N. J., a vote of thanks was given the speaker for his able and interesting lecture, and as he brought with him some copies of his new book upon this subject, they were readily purchased by those present.

D. M. Cole was the next speaker, and said that he was less inclined to be critical than was usual with him, for he listened with deep attention to the lecture and admired its broad catholicity of spirit, but that in his experience he found that Spiritualists were inclined to be dogmatic, and some were even now ready to formulate a theology, and that men must have some dogmatism if they had a belief in anything.

Judge P. P. Good gave an interesting account of his recent visit to Boston, and spoke particularly of visiting a family in Cambridge who were Baptists, and members of the leading church there, all of whom were Spiritualists. In this home he found an ignorant Roman Catholic servant girl who was a very fine medium, and who while entranced, gave him excellent tests of the presence of his own loved ones. He found the interest deep and widespread among the thoughtful, cultured and religious everywhere.

Wm. R. Tice related his experiences with Mrs. Pickering when she was placed under strictly test conditions, and materialized forms appeared. He also spoke of a séance with Henry B. Allen, and while his brother held both the hands of the medium, he felt spirit hands all over his person.

Fred Harlam was the last speaker, and he paid Bro. Stebbins a very high compliment, and urged upon all to purchase and read his new book on "Dogmatic Theology," as being of great value to the thinking world. Bro. Harlam gave a very interesting account of a séance he attended at Mrs. Fays in Boston, on the evening of April 25th. At this circle a spirit friend appeared, whom he fully recognized, and while standing close to her and looking into her face, she dematerialized before his vision. At this circle the medium and the spirit came out of the cabinet at the same time, and while standing there the former became exhausted and fell to the floor. Seventeen persons saw this manifestation. In conclusion, Bro. H. urged all to live lives of purity and goodness, and said that Spiritualism had been to him a Savior in many ways, and if it was rightly understood it would be a blessing to us all.

Among others present to-night was Dr. Ormiston, one of the leading physicians of Brooklyn; N. B. Reeves, John Young, W. G. Crissey, and many others. The hour was quite late when we separated, and we all felt that we had enjoyed one of the very best meetings ever held in our hall. Societies everywhere should invite Bro. Stebbins to their platform, for teachers like him are now needed very much to instruct and enlighten the people everywhere. In the broad prairies of the West the friends should keep Bro. Stebbins at work, for if you do not, he will be attracted to the East, for we need hundreds of just such teachers to instruct and aid us everywhere.

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OUR readers will do well to notice the advertisement of Hermon W. Ladd, XX Cot, in our paper this week. Here is a good bed for a little money, and it is appreciated, as the enormous sales of the past year fully proves.

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OUR readers doubtless remember a very remarkable proposition made by Messrs. Marchal & Smith, Organ Manufacturers, of New York City. The enthusiastic reception which their "'New' University Organ" received from all who tried it induces them to renew their offer in this issue of our paper. The terms on which these gentlemen offer their instrument insures complete satisfaction. They not only offer a price at which it seems impossible to furnish such an Organ, *but also send it on trial, and if in every respect it does not please, they remove it without cost.* There is no doubt that its power, sweetness, variety and economy have made it the most popular organ in the country.

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Spiritualists Camp Meeting in Pennsylvania.

The *First Association of Spiritualists of Philadelphia*, will hold a Camp Meeting at Neshaminy Falls Grove, Willett's Station, on the Bound Brook railroad, route to New York, [illegible] miles from Philadelphia, commences on the 15th of June and continuing to the 15th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr. Frank J. Keffer, General Superintendent, No. 612 Spring Garden street, Philadelphia, or [illegible], to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, noted for talent on the public platform will be engaged.

28 10 12 JOSEPH WOOD.

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 25th, and ending July 5th or 6th. Dr. J. M. Peebles and Prof. S. Miles have been engaged as speakers. Mrs. E. S. Van Deusen, psychometric and business medium, and Geo. F. Colby, clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 6 to 9 or 10 P. M. Let all who can bring tents and bedding. Wood and hay will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Hudson, of Cresco; W. Nash and W. Scott, of Lime Springs, and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul R. R. Letters of inquiry may be directed to G. W. WEBSTER, *Bonair, Howard County*, Iowa. 28 12 13

A Mass Meeting for all Women Who Want to Vote.

A Mass Meeting for all women who want to vote will be held at Farwell Hall, 148 Madison St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1880, at 10 A. M., 2.30 and 7 P. M.

Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

ELIZABETH CADY STANTON,
President N. W. S. A.,
Care 63 West Lake St., Chicago, Ill.

Letters or postals certain to reach Chicago on June 2nd, can be addressed Farwell Hall.

Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention, to present our demand for their insertion of the following plank:

Resolved, That the right of suffrage inheres in the citizen of the United States and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the *National Constitution*.

Let us meet together and by overwhelming force of numbers show our earnestness and our determination to secure for ourselves the acknowledged right of self government.

SUSAN B. ANTHONY,
Vice-Pres. at Large, N. W. S. A.
MATILDA JOSLYN GAGE,
Chairman Executive Com. N. W. S. A.

All papers friendly to woman's demands are requested to copy this call. Women are everywhere urged to give it wide circulation.

Spiritualist's and Medium's Meetings.

A Spiritualist's and medium's meeting will be held by Dr. Wm. Wiggin, Sundays, at 3 P. M., at [illegible] West Madison street. There will be trance speaking, tests, etc.

Brooklyn (N.Y.) Spiritual Fraternity, Fraternity Hall, Cor. Fulton St. and Gallatin Place.

These meetings are held every Friday evening, at half-past seven. The themes

May 7th.—Col. Wm. Hemstreet.
May 14th.—"Mediumship and Mediums." Henry Kiddle.
May 21st.—Prof. J. R. Buchanan.
May 28th.—An Experience Meeting.
June 4th.—"The Gospel of Humanity. Mrs. Hope Whipple.
June 11th.—"The Baptism of the Spirit." D. M. Cole.
June 18th.—Wm. C. Bowen.

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There's Good in All.

The great Divine Ruler has so planned and fashioned the laws of nature, that the embodiment of every thing embraces good; and wisely distributed among the good is the opposite, which is bad, and he has to the highest form of mechanism (which is man) given reasoning faculties, and endowed him with strength and prudence to aid him in sifting out the good from the bad, and to apply it to many sources of development whereby the human race may be benefited.

The thought of human depravity casts a shadow of doubt as to the good intent and wise purposes of our all-wise Father, in whom we are taught, and readily affirm, that all his laws are perfect, and in each human form is planted a spark of the Divinity, which from circumstances and elements existing, may, as it were, lay dormant, which may give to the careful observer a reason to judge that such a person is a hard-hearted wretch; that there is not a spark of love for the good in him. It matters not how far he has gone down the scale of degradation (seemingly he is gone to utter ruin), but from some eventful source a secret spring is touched, and there buried beneath the garb of ignorance and vice may be seen a heart which the tender touch of love has not caused to shine forth. It may be weak from unuse, yet how soon, if fanned by gentle words and winning smiles, the spark will brighten into flame.

Where is the brother or sister, if debarred from the sunshine of friends, but would feel thus? What is there in this world worth living for, with the thought that "nobody cares for me and I care for nobody." The evil tendency will then predominate, and at a swift rate they are hurled down the abyss to destruction and degradation. Do we ever stop to think how much we are to blame for this, though unmeaningly and unknowingly? Yet we are dealing every day with sensitive beings, whose nerves are not strong enough to bear the taunts and derision thrown out in a careless manner. How much it would add to their happiness and to ours if we would never utter a word to fellow-mortals that might cast a shadow of regret. Be ever ready to give an encouraging word to the erring, and a gleam of sunshine will enliven the real good which is implanted in their divine nature.

I would ask: Where is there as good a place to plant the seed of benevolence and justice as under the parental roof? How many of us with our everyday cares, tiresome and perplexing as they usually are, forget the kind words and gentle manners which endear us to each other, and also make home pleasant and attractive to the young members growing up within the household, from whom in future years will be mirrored back to us the seed sown? "As the twig is bent the tree is inclined." How forcibly should this thought impress us, and we by diligent care should cultivate aright the minds of the tender germs intrusted to our care, that they, by following the precepts of our guidance, may proclaim to the world that our lives were not a failure, but that our good deeds be like bread cast upon the waters.

To what length and breadth may we not extend as we reach out our minds into infinite space, to grasp an idea of the magnitude of the numberless wonders of creation; and yet after the most careful research and unceasing toil, there is every day some new unfoldment. When man from diligent toil has worked early and late to unearth the hidden treasures of mind and matter, and comes to the conclusion that he has achieved much, how comparatively little does he yet know of the deep mysteries of each nook and corner—each filled with minute objects, every one in itself a study as to its origin and formation, and when properly analyzed will but add strength to the assertion, "There's good in all." There is naught that exists but that is placed here for some purpose, yet we with our selfish and discriminating minds often wonder why many things were brought forth, yet if we but truly understood the immutable laws governing the universe, we would know there was a time and a place for each, and that from them good might spring forth, although we in our blindness could not discern it.

We hail the joyful anthem sung
O'er this terrestrial ball,
From every note the praise be sung:
There's good, there's good in all.

There's good in every man's intent,
If reason be his guide,
The inner secret monitor
Will lead us not aside.

MRS. ANNA SHADLE.

Ottokee, O.

"Morality and Religion," etc.

The article in the JOURNAL of March 13th, headed, "Morality and Religion Alone not Sufficient—They Must be Backed by Force," seems to me to be unphilosophical. How can it be, if the natural effect of kindness is peace? "If a man's ways please the Lord he maketh his enemies to be at peace with him." "The evil bow before the good, and the wicked at the gates of the righteous." There are very many cases that might be cited in which this principle has been successful. There may be apparent exceptions to this general rule, but if examined into, quite likely there will be found to exist causes sufficient for punishment. Perhaps this tribe was selfish, exclusive, proud, puffed up and looked down with scorn upon the surrounding tribes or nations, thereby securing their hate. If so, it might in Providence require a severe punishment to bring them to a sense of justice and humility. The fact that no converts to christianity had been made in sixteen years of missionary effort, shows them to have been a proud and stiff-necked people.

I realize that without war the blessings of peace would be unknown; that without sin and conflict which attend it, there would be no progress. After all, the end being peace, there is no way to secure it, but by bringing into exercise acts of love and kindness; therefore it becomes a duty to inculcate it, whatever the higher powers in *their* wisdom may permit as a curative process to a stereotyped hardened people, we may not presume to do evil that good may come. It is our duty, like children, to obey; otherwise would it not be denying the power and efficacy of faith which works by kindness and love to save? Force may quelch but not convince. Fire is a good friend, but let us not advocate incendiarism. War is all that and more.

The foregoing is written as preliminary, but my suspicion of the New York article is awakened. It reminds me of a fictitious story gotten up by Rev. Dr. Worcester, nearly fifty years ago, about the people in the island of Loo Choo, who were represented to be in a high condition of morality and religion, and were greatly shocked at the killing of a bird by visitors. The story was fine and beautiful, but having so many letters of inquiry about it, he found it necessary to acknowledge it a fiction. This African story may and may not be a fiction. We know that ever since Constantine, religion has been upheld and protected by the sword, that wars have generally been religious ones; that the clergy-craft and the doctor-craft would like to have a national religion and a national medical practice supported by force under law. Notice, the missionary was careful to repeat the phrase, "There is no God." Now if they get a God in the constitution, it must be, of course, a God of battles. Is not this B. M. an enemy in the camp? We are surrounded with perils and must keep up constant vigilance. You are on the watch tower and must give no uncertain sound. Who is this B. M.?

OLIVER PORTER.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us, and the world seems like a dim reflection—itself a broader shadow. We look forward into the coming lonely night. The soul withdraws into itself. Then stars arise and the night is holy.—*Longfellow.*

As in the sun's eclipse, we can behold the great stars shining in the heavens, so in this life's eclipse have men beheld the light of the great eternity burning brightly forever!—*Longfellow.*

All human authority ceases at the point where obedience becomes criminal.—*Dymond's Essays,* p. 104.

Letter of Invitation to all the Spiritualists of the Earth.

THE CIRCLE—"THE TRUTH"—LOVE UNTO THE MOST DISTANT.

REPUBLIC OF MEXICO.

Dear Brothers in faith:

From the knowledge of the healthful principles of Spiritualism, which has opened our souls to the light of the truth, we have consecrated ourselves to sustain and propagate its doctrines, convinced that it is the mission of the truthful Spiritualist. But feeling weak before the serious difficulties of the enterprise, small before the accumulated numbers of adversaries who combat us, more than once we have felt our strength to weaken, our spirits to vacillate, and notwithstanding the faith and enthusiasm of which we felt possessed, we have regretted now, not to have concerted with our brothers, that congregate in groups more or less numerous, on the whole surface of the globe, and work like us to secure to humanity its future destiny, hence we now believe it to be our duty to address ourselves to them, soliciting their help and co-operation in a work of so much magnitude.

Up to the present time, there has not existed among the diverse Spiritual circles other relations than the courteous exchange of publications; now we think that in the nature of our principles, it develops the necessity of maintaining among us relations more intimate and close. Our studies, our opinions, the organization of our societies, the manifestations that in them they obtain—all demand a union, without which our works will be less important, our efforts more weak, and thus will increase the difficulties, making less rapid the progress of Spiritualism. How many times by the failure of opportune assistance, of wise counsels, of examples worthy of imitation, the error will have usurped the place of the truth, and painful deceptions surprising the good faith of sincere believers, having a tendency to quench their ardor and destroy their faith.

To avoid these evils (which give an apparent triumph to our adversaries) is what we propose, calling to all our brothers for a union indissoluble which corresponds to the solidarity of the doctrine we profess.

We have always entertained the profound conviction that the circles established in all parts of the world, are not—to say it thus—more than the links of the chain that unites the earth to the immortal; if this is thus, if we all tend to the same end, if we are illuminated by the same light, if impelled by the same desire, then why do we live independent one from the other? Why not make our works uniform? Why not form a single, solid compact body, strong in its union, imposing by the disinterestedness of its appearance, and invincible by the truth it proclaims?

We trust that penetrated by the spirit that guides us, all our brothers will respond to our invitation, mutually extending their arms with the same love, with the same good will with which some day, our spirits will love in the space without bounds, in the life without end.

How ought we to verify this union? Under what basis ought we to establish our relations? We do not attempt to indicate it, preferring to submit the project to illustration of the brothers, who adopting our idea, answer us satisfactorily. For this end, we request to the gentlemen directors of spiritual publications, that they deign to insert this letter in their columns, and send some copies to the directors of meetings and societies, so that they may conveniently circulate them that we may know the opinion in this respect, of the greater number of our brothers.

We love you from the heart, calling you our brothers.

"Love to the most distant."

JESUS C. BAEZ.
Representative of the circle.

Toluca, February, 1880.

Direction in full: Jesus C. Baez, à la Administracion de "La Razon" Calle Constitucion numero 8, Toluca, Mexico.

I take pleasure in translating and sending this, and hope you and the other papers will comply with the request. I thank you for Spanish papers, which I have read with much enjoyment and circulated among Spanish Catholic friends. The writings are beautifully charitable, simple and sometimes profound. Yours in all useful works and in the truth.

JESSEE H. BUTLER.

Correspondence from Springfield, Mass.

The lectures by Henry Kiddle, of New York, on the Bible and Modern Spiritualism, and the Soul's Salvation were given here the 18th of April at Gill's Hall. They were well received and listened to with much interest by a number of people who do not usually attend. Mr. Kiddle reads from his manuscript, but is not closely confined to it. He has a pleasing and easy address, and brings to the platform the manners of a gentleman. His argument from the Bible was conclusive, and both his lectures are very well adapted to people just beginning the investigation.

The Pilgrim, J. M. Peebles, will lecture here the last four Sundays in May, giving also lectures each Saturday evening previous upon his Travels in the East.

The lectures of Joseph Cook on Spiritualism are being read here considerably by seekers after the new phenomena. It is generally conceded that Cook has entered so far into the investigation and admitted so much that there will be no retreat for him. One of the Webster's Dictionary Merriams here, a prominent light in the orthodox church, regrets that Cook has "dabbled into the subject." He fears he will be lost to orthodoxy.

"Bob" Ingersoll gave a lecture here Thursday evening in the City Hall, on "What must we do to be Saved." He had an audience of some six hundred, and his wit, humor and his trenchant sentences convulsed and convinced hundreds of his audience. He is scattering the firebrands of truth among the musty church rubbish of the old stamping ground of Jonathan Edwards, and the Connecticut Valley is fast abolishing "Hell" and the blue New England theology.

Washington Gladden, the literary preacher of the North Congregational Church of this city, is throwing out from Sunday to Sunday fresh thoughts on new subjects, and leading his congregation forward as fast as they can bear the light. He is a reformer and is doing a noble work here.

I listened to a discourse from Rev. Phillips Brooks, of Boston, at the Episcopal Church here on Easter Sunday. He took bold ground and advised his people to accept all the new truths that science found, no matter if it did seem to conflict with previous ideas or traditional beliefs. He said the religious ideas of the Episcopalians must change with the progress of knowledge and that all truth coming from God must prevail. He said much more in the same strain, and left the impression that one preacher at least in that church of fossil beliefs was advancing along the line of the new discoveries in physics.

The Free Religious Society here had a sociable on Friday evening the 23d, at Gill's Hall. The attendance was rather small owing to the lateness in the season and the attractions of Ingersoll the night before.

Quite a sensation has been produced here lately by the distribution through the city of a spirit-message from the late William Gunn, a prominent wholesale liquor dealer, who passed away last fall. He belonged to the very aristocracy of the city, being wealthy and living in an elegant residence on Maple street. His present opinion of the business by which he obtained his wealth is not very flattering, and the high tone of society in which he moved, do not relish his coming back to speak the words of regret, which are the burden of his message. Some person saw the message in one of our journals, and from benevolent motives, had a lot printed for free circulation. It is quite a good temperance tract as you will see.

F. L. H. Willis spoke here the 25th of April, and gave two good lectures. It will be a great improvement here if such lecturers as Peebles, Kiddle, Willis, Denton, Baxter, Lynn, Wheelock, and others of same grade are called to the exclusion of clap-trap speakers and mere sensationalists, who mistake noise for argument, and eccentricity for ability. There are hundreds of people here who are ready to accept the philosophy but who have too much refinement and good taste to be mixed up with vulgarity and questionable reputations.

A Curious Incident.

To the Editor of the Religio-Philosophical Journal:

As I see an occasional request in your paper for incidents of a spiritual nature, I have decided to send you a somewhat singular one which occurred some years ago at Petersburg, Va. A learned and very worthy gentleman, whom we will call Mr. A., had been educated for the ministry in a certain faith. Some years after entering upon his calling, he formed the acquaintance of a clergyman of another denomination. As their friendship ripened, Mr. A. became convinced that his was a wrong faith, and adopted that of the other. This led to a schism in the family—the wife and children adhering to the original faith, while the husband and father became an object of scorn, though never swerving from his new faith.

Matters were in this disagreeable, unsettled state for several years, when a prominent wealthy lady of the neighborhood died. Quite a strong friendship had existed between this lady and Mrs. A. Mr. A. and family attended the funeral which occurred late in the afternoon. After returning home and taking the evening meal he retired, as was his custom, to his study, for the purpose of reading. The book which he selected for the evening was Jung Stilling, in which he read until about eleven o'clock, when lowering the book a moment to reflect upon a passage which he had just read, a loud knock resounded upon the outer door. He proceeded slowly to the door, intending to administer a severe rebuke to the person who had thus rudely disturbed him at so late an hour, but before he reached it a voice screamed, "Open the door this minute or I'll tear the house down!" Hastily throwing open the door he found "darkness there and nothing more." Not a soul was visible, and utter silence reigned without. He closed the door and went back to his book, but had not read long when a cry of pain was heard in the nursery, and his little daughter, a child of seven or eight years, cried out, "Papa, some one is choking me." He hastened to the bed and found the child nervous and excited as though she had been struggling with some one. Supposing her to have been the subject of nightmare, he placed her feet in a warm water bath, rubbed them dry, then returned her to bed and endeavored to soothe her to sleep. As she still remained restless, he sent for a physician who pronounced her perfectly well, only nervous from a bad dream; gave her a mild sedative and said she would be all right in the morning. However, medical skill in this case as in so many others of a similar nature, proved of no avail. The child grew speedily worse and died in a day or two with no marked disease save nervousness, as the physician termed it.

Not long after this, Mr. A. was again reading Jung Stilling at the same hour as before, when having reached the identical passage of the previous occasion, the same knock was heard and the same threat repeated. Again he opened the door and found nothing there. He returned to his book when a cry of pain was again heard in the nursery, and a second daughter complained that the little sister who had just died was choking her. The father applied the warm bath more thoroughly than before and sent for the physician, who again pronounced it a "bad dream," etc. The child continued to droop. Every thing was done that thought could suggest, but to no purpose, for she too died in a short time. This case has puzzled me exceedingly. It was evidently the work of spirits seemingly actuated by a desire for revenge, though I cannot understand why, as Mr. A. is extremely worthy, liberal minded, benevolent and greatly admired by his intimate friends though understood by but few of them.

Among your many readers there are doubtless those who will understand this case. Should any one deem it worth the while, I would be glad to see the explanation.

MRS. E. C. HYDE.

Smithfield, Va.

Cleveland Notes.

The Cleveland Society may well be proud of the success of the exercises held to celebrate the Thirty-Second Anniversary of Modern Spiritualism. Cleveland is the spiritual center of a wide area, and offering unusual railroad facilities, the meetings there are always of a representative character. This year a larger number than ever before were drawn together, and there was an enthusiasm and spiritual feeling manifested indicating growth in the right direction.

From the morning to the evening session, the time was completely occupied. Brother Lees had made up a rich programme, and by his superior executive abilities, everything moved with calculated order and harmony. If every town in the United States had a Lees, a Nichols or a Champion, in ten years Spiritualism would be the strongest power in the land.

Father Lawrence was present and had the pleasure of seeing the deep interest taken in the day which was first selected through him by the Spirit-world; not as strong as last year, and evidently before many anniversaries to take his place with those who seem to occupy all his thoughts.

Mrs. Shepherd made an excellent impression as an earnest devoted worker and interesting speaker. The snow-white head and benevolent face of Mrs. Morse was like a benediction. Simple and unaffected in her manner, she at once establishes a deep sympathy with her hearers, which never falters. Prof. Seymour gave a short and thoughtful speech.

The singing was by the Grottan-Smith family, father, mother, son and two daughters, and without fear of contradiction, we say that they have no superiors in the ranks of liberalism or anywhere else. Honored and respected by all who know them, they give character to the entertainment at which they appear. They sing songs of the new dispensation, pouring out their whole souls and lifting the thoughts of their hearers into the very heaven of harmony. We would like to see them on a triumphal tour of the country, singing out the Old with their glad songs of the New.

The Lyceum gave an entertainment in the evening, which was extremely successful. As we sat and listened to the answers from the groups, we thought: "Oh! that Brother A. J. Davis was here; how the memory of this evening would cheer him when he becomes disheartened over the seemingly slow progress."

It is the greatest pleasure for us to meet the friends at Cleveland; so many of them that space will not even allow us to record their names all treasured up in memory. Their kind words are full of strength and assurance.

HUDSON TUTTLE.

Mrs. Miller and Independent Slate-Writing.

I wish to call your attention to a feature of Spiritualism that I have never seen in print. Mrs. Miller, as I have told you before, is an excellent slate-writing medium. She always sits with her right side to the table, and holds the slate underneath with her left hand, her right hand lying upon the top of the table. Her husband being a clairvoyant, he will sit at one side of the room and describe the spirits as they come up to write. He says the spirit stands at Mrs. M.'s back, a little to the right, and writes upon the slate just as if there was no table there; or, in other words, writes right through the top of the table. Mrs. Rooney had great curiosity to know how a spirit does the writing, so she viewed the operation with a clairvoyant eye, and makes the same report that Mr. Miller does. He says that it can be used as a test. Let the clairvoyant sit back and describe the spirit in a low tone to some one, and then compare the signature of the spirit with his description.

One evening he recognized the spirit of George Washington as being present; said he was walking to and fro in the room waiting for a chance to write. Chairs and tables are not at all in their way. He soon steps up to write, takes up the pencil, makes a stroke across the slate, then looks at the pencil, apparently to see if it is all right, then he writes; and when the slate is examined the names of "George and Martha Washington" are on it.

C. W. SMART.

Denver, Col.

A. P. Miller, editor of the Worthington (Minn.) *Advance,* writes: My interest in the JOURNAL and the great cause never abates. We are in a church-ridden town, but the leaven is working here beautifully. Mrs. Plottis gives many good tests, and inquirers are increasing. Mr. McMillan is developing into a good physical medium and we are promised materializations.

Watchman, What of the Night?

From my tower of observation I perceive that the foe is vigilant, vicious and bitter, leaving no stone unturned to accomplish our overthrow. They have planted their battery on commanding positions, and have trained their guns to bear upon every weak point.

Question.—What are our weak points, Watchman?

Answer.—Your weakest point is in the tendency of many of your speakers and followers to christianize Spiritualism, and it is a growing evil. Better teach a moral Spiritualism than a christian Spiritualism.

Q.—What is the difference between moral and christian Spiritualism?

A.—Morality is a system or practice of moral duties, and is involved in six commands: 1. Thou shalt do no murder. 2. Thou shalt not commit adultery. 3. Thou shalt not steal. 4. Thou shalt not bear false witness. 5. Honor thy father and thy mother. 6. Thou shalt love thy neighbor as thyself. Christianity teaches that for salvation, or to attain eternal life, you must believe in Jesus Christ, the very son of God, and him crucified, and that eternal life can only be obtained through belief in the atonement offered by Jesus, the blood of Christ. This system has produced more than one Pocasset tragedy, therefore any tendency towards christianity is a departure from the moral code of "How to attain eternal life" (Math. 19). There is not on record a single Pocasset tragedy or other crime as a result of moral teaching.

Your second weak point may be found in the disposition of many to amalgamate Spiritualism and materialism in all of its multiform relations, such as atheist, materialist, Unitarian, Universalist, or christianity in any of its relations. Why should you, the Spiritualists, step down and off of the broad platform of morality with its motto, "Progression here and hereafter."

The third weak point may be traced to a class of teachers palming themselves off as Spiritualists and believers in Spiritualism, who never lose the opportunity of belittling mediums, mediumship and Spiritualism. There are to-day and have been for years, a class of men and women in the ranks of Spiritualism, who seek employment of Spiritualists, take their money, eat their bread and butter, ridicule their God-given mediumship and mediums, and who have no word of approval save for their own selves, and that borrowed from writers, lecturers and scientists who have never produced a spiritual science or fact, but who have been compelled by Spiritualism and its facts to recognize its truths. Weed them out!

Your fourth weak point is in the tendency of many Spiritualists to entertain traveling frauds, tramps, tricksters and vagabonds. Spiritualists will flock to a hall and pay from twenty-five to thirty-five cents to witness a palpable fraud, exhibited by a known fraud and mountebank. Within the month preceding to-day, May 1st, 1880, Melville Fay, wife (?) and helper, have exhibited in Quincy, Ill., Des Moines and other western cities, to overflowing houses, and leading Spiritualists of those places called on these frauds, went to their meetings, endorsing them as honest, and offering to guarantee good pay if they would remain in the city and give séances. Fay is now traveling under the name of Cummins. This Cummins was found in the cemetery at Des Moines, by a lady of the house where he stopped, and recognized as Cummins on Saturday, and on Sunday night he produced slates with writing on them, giving names, etc. On Monday evening the writer met Melville Fay and wife, *alias* Cummins and talked with them, knowing them personally.

The fifth weak point is in believing too much; it is as unreasonable as believing too little. Every medium who demands crucial conditions under which to give tests, should be willing to grant his or her patrons the right to make crucial conditions under which they receive their test. If a medium demands absolute darkness and that the company shall not exceed thirty, and that they shall not have on their persons a light or wherewith to strike a light, and that all shall join hands and not break the conditions during the séance, certainly their patrons have as much right to demand that the medium shall submit to their terms as that they shall submit to his or her terms. True, the medium may say, "Very well, go without the evidence." "All right," let the patrons say, "Go without the dollar and see who will stand it the longest." Terms will soon be arranged.

The sixth weak point is in your disjointed, inharmonious management of your conventions, societies and meetings, and in the silly cry of a free platform, free speech, etc. Freedom means exemption from the control of another; liberty, familiarity. Why should an Atheist impose his cold, graveyard logic upon the warm impulses of a spiritual meeting? Why should a Catholic priest impose upon a spiritual meeting the dogma of infallibility? or the Adventist the rotten dogma of a material resurrection? Let spiritual meetings be for Spiritualists and let all others come to learn Spiritualism of our mediums, seers and teachers, and whenever any well organized church or society wishes to put forward champions to debate rationally and reasonably their cause as compared with Spiritualism, then meet them under strict rules of debate.

The seventh weak point with Spiritualists is in the patronage given to those organizations, societies and papers that have never a good word for our cause. We are never heard on Spiritualism in the pulpits of the Catholic or Evangelical churches. We are not recognized on the platform of temperance. How many Spiritualists have been invited to speak for atheists or Liberal Leagues? and those who are invited are expected to ignore Spiritualism and advocate something foreign to our sacred cause. Every dollar paid to Materialists or their organs, is so much strength taken from the fountain of your own support.

Spiritualist, please look at these weak points, and ask yourselves if it is wise to take a paper that wraps you in oblivion; to pay a minister to send you to hell; to engage a speaker to teach you to forget to invite to your platform those whose social and moral lives are a scar on the white banner of Spiritualism, whose political principles leads you into unstable government and the mad fanaticism of the commune.

Let us be Spiritualists, making everything else subservient to Spiritualism.

E. V. WILSON.

Tomah, Wis., April 30, 1880.

Franklin's Spiritualism.

FROM DR. FRANKLIN TO MISS E. HUBBARD.

PHILADELPHIA, Feb. 12, 1756.

DEAR CHILD,—I condole with you. We have lost a most dear and valuable relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. Existence here on earth is hardly to be called life. 'Tis rather an embryo state—a preparation to living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals—a new member added to their society?

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

We, ourselves, prudently in some cases choose a partial death. A mangled, painful limb, which can not be restored we willingly cut off. He that plucks out a tooth, parts with all the pains and possibility of pains and diseases it was liable to or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not conveniently all start together; and why should you and I be grieved at this, since we are soon to follow, and we know where to find him?

Adieu, my dear, good child, and believe that I shall be in every state, your affectionate papa,

BENJ. FRANKLIN.

Maria D. Hafer writes: The JOURNAL is indispensable to me. I like it for its opposition to fraud and corruption in the spiritual ranks, and its manly stand for what it conceives to be the right.

What Hume calls "a real inquisition," was established by the authority of the Protestant Queen Elizabeth in the 1584. It was aimed mainly at the Puritans.—*History of England,* III., 207.

Golden Words from the Golden State.

Below we give an extract from a business letter written by a gentleman of wide experience and culture, who is well and favorably known even beyond the ranks of Spiritualists:

"I approve of the efforts you are so earnestly making to give a higher tone to the Spiritualist movement. Not that I mean in every detail of your course; you can hardly expect that, I think. It is to be hoped that we are too individual for such a perfect fitting in to one groove of thought and action. But what I mean especially to approve is your determined position as a critic and reformer of the movement. For to my mind, the great work now to be done is not to hasten the spread of our faith, but to help ourselves and others to understand it better; to free it from the gross abuses that cling to it, and to make it an instrument of high spiritual and reform use in the world. A great work is this, one which demands the full energies of determined, active, capable men still in prime of life like yourself.

"Most of the older Spiritualists—those who, with active effort, have followed the movement through its first generation of human life—are passing on to the hereafter, or stepping aside into the retirement and rest of advancing age. But Spiritualism itself, now just entering upon the fourth decade of its modern life, is still rushing onward, and at a rate too rapid, perhaps, for a safe and healthy progress; and great skill and fidelity are requisite to guard it from impending evils, and to guide it into channels of brightness and beneficence.

"I am glad, therefore, to know that some of the younger and more vigorous are coming promptly to the front, and especially that you who have so largely the ability—mental and financial, as I suppose—seem willing to devote your best to the work in hand: and I trust that you have, or will have, many others who like myself will consider it a pleasure to work with you through the columns of the JOURNAL, and thus lift from your mental shoulders some of that heavy burden necessarily belonging to an editor.

Rev. Joseph Cook.

Rev. Joseph Cook is on the right road at last; he approaches the "Gates Ajar;" he knocks and lo! the slate opens unto him! Would that all clergymen of the "old school" had a like courage; much good would result therefrom.

The editorial in reply to him, in a late number of the JOURNAL, by the kind spirit pervading it, and by its comprehensive views, sound and logical deductions, and far reaching comprehension of thought, is of great service to the seeker after truth.

A portion of the Professor's statement of facts, experimental, in the presence of Mr. Watkins, would receive favor in any court of justice, as being the testimony of present and living witnesses, while at the same time the balance of his extracts from the Biblical record for illustration of his argument against Spiritualism, would be at once rejected as "hearsay" evidence, wholly unreliable and inadmissible on a legal issue, for the following reason: Who was the ancient psychic tested like Mr. Watkins? Who the scientist holding the slate "clamped with brass fixtures?" What proof have we as to the "opening of the young man's eyes, or that he saw a mountain full of horses of fire?" or that "chariots of fire were around about Elijah?" Who was present to hear the "serpent speak?" Who saw the "three men who came up out of the furnace without the smell of fire on their garments?" Who was it that saw the hand and fingers writing on the walls of Belshazzar's palace?

By adopting the said history, the Professor evinces his faith in it as authenticated evidence, while he strenuously denies the statements of respectable living witnesses of to-day, unless under test conditions of his own invention

"Oh! consistency, where is thy blush!"

Does such a course harmonize with the great attribute of integrity or of honest intent? But the Professor perpetrates a sorry compliment upon his friends when he says: "Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments." Men of enlightenment would prefer to be thought no subject to the low and vulgar passion, prejudice, as incompatible with the idea of a cultured mind and high order of intellectual capacity.

H. LINK.

Little Falls, N. Y.

The Ethics of Spiritualism.

"A System of Moral Philosophy Founded on Evolution and the Continuity of Man's Existence Beyond the Grave," by Hudson Tuttle. Published by the Religio-Philosophical Publishing Company, Chicago.

This is a work by one of the ablest authors in spiritual literature in the United States. He, however, does not claim any merit for the thoughts expressed in this work or other of his writings, as he is under the influence and direction of his spirit guides. Right well have the spirits as authors and he as their amanuensis performed the labor undertaken in this little volume. One cannot impartially read it without being impressed with grander ideas of God, the universe, and of man and his destiny, than he ever had before. We commend this work as worthy of careful reading and deep study.—*Texas Spiritualist.*

John A. Hoover, of Philadelphia, writes: Permit me to bear testimony in appreciation of that portion of the JOURNAL which contains the spirit communications through Clara A. Robinson. The communication from Elias Shaw, Philadelphia, is recognized. Many years ago Brother Shaw labored with the Lyceum of the First Association. He loved the work, and was quite an eccentric character in it. His communication (I am informed) is characteristic of him.

Sabbath, April 18th, the First Association were highly honored with the presence of the venerable Giles B. Stebbins. He shared the platform in the morning with Brother Lynn and gave us quite an interesting address relative to the progress of the great work.

Notes and Extracts.

A well-spent life is like a well-spent day; at its close there is a wish for a rest.

Riches and honor acquired by injustice are to me but floating clouds.—*Confucius.*

Science, as understood by the world, does not appeal to the religious principles in man.

It has been remarked that among Spiritualists there are no backsliders—once Spiritualist always a Spiritualist.

Men pass into the next life under the same laws of obligation, and of cause and consequence, that they exist here.

Spiritualism, with attendant phenomena presents many problems which belong legitimately to the realm of science.

Envy, like the worm, never runs but to the fairest fruit; like a cunning blood hound, it singles out the fattest deer in the flock.

The blessing of a house is goodness. The honor of a house is hospitality. The ornament of a house is cleanliness. The happiness of a house is contentment.

The purest thing may be contaminated by coming in contact with the impure. Even the pure winds from heaven become tainted by blowing across a cesspool.—*Wilkins.*

Truly may it be said, life is a mystery, and yet 'tis a problem sages and seers have striven to solve; but down to the present day, life's mysteries have proven too intricate for the most learned.

The devotees of science are ever ready to bow the knee and do homage to him who can demonstrate the most clearly, or analyze the more clearly matters in which the scientific world are most deeply interested.

Modern Spiritualism teaches the continued existence of human spirits, that their condition in spirit life depends upon the past condition of their earth-life, that every human being is surrounded by disembodied spirits, and each one has one or more in immediate influence and contact, who are attracted by the conditions consequent upon the ante-natal, natal and subsequent influences and education.

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10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	†7:00 a m
9:15 p m†	Sioux City and Yankton Express	†7:00 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	†7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

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10:15 p m*	Freeport, Rockford & Dubuque	*6:35 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:30 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
6:15 p m*	Junction Passenger	*7:00 a m

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MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
8:00 a m*	Milwaukee Fast Mail	*4:00 p m
8:30 a m*	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m†	Winnetka Passenger (daily)	†3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	*3:20 p m
4:10 p m*	Kenosha Passenger	*9:00 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:55 a m
11:30 p m*	Highland Park Passenger	*12:30

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
8:30 a m*	Green Bay Express	*6:30 p m
10:30 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:25 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:40 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m‡	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m†	LaCrosse Express	†7:00 a m
10:30 a m*	Winona and New Ulm	*4:00 p m
9:00 p m†	Winona and New Ulm	†7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
10:00 a m†	Davenport and Peoria Express	†5:45 p m
12:30 p m†	Council Bluffs Fast Express	†3:40 p m
12:30 p m†	Kansas City, Leavenworth and Atchison Fast Express	†3:40 p m
5:00 p m†	Peru Accommodation	†10:20 a m
10:00 p m††	Council Bluffs Night Express	‡6:20 a m
10:00 p m††	Kansas City, Leavenworth and Atchison Night Express	‡6:20 a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6:55 a m†	Accommodation	†8:40 a m
8:40 a m†	Accommodation	†7:45 a m
12:30 p m†	Accommodation	†9:30 a m
4:15 p m†	Accommodation	†1:30 p m
6:15 p m†	Accommodation	†4:30 p m
7:10 p m†	Accommodation	†6:30 p m
11:30 p m a	Accommodation	a11:00 p m
1:15 p m b	Accommodation	b10:15 a m

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

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Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:40 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*8:00 p m
9:00 p m‡	Kansas City Night Express	‡7:25 a m
9:00 a m*	Mobile and New Orleans Express	*8:00 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
12:30 p m*	Pekin and Peoria Express	*3:40 p m
9:00 a m*	Chicago and Paducah R. R. Express	*8:40 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	*3:40 p m
5:00 p m*	Joliet and Dwight Accommodation	*9:10 a m

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The Theosophist,	Bombay, India.	50

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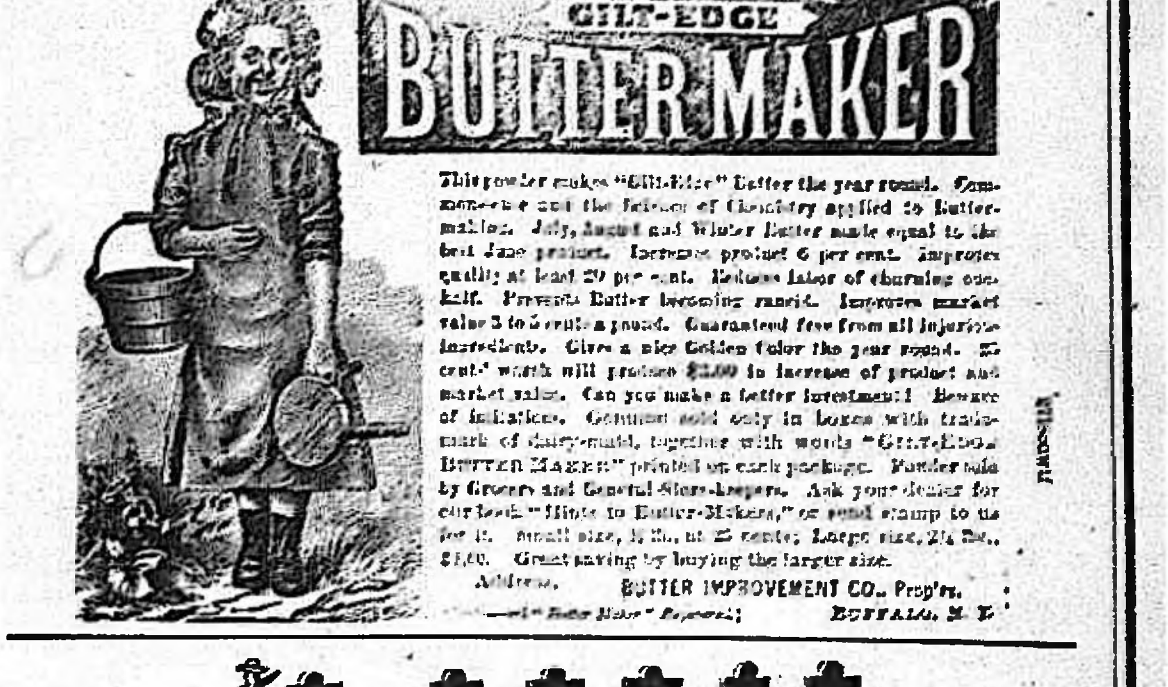

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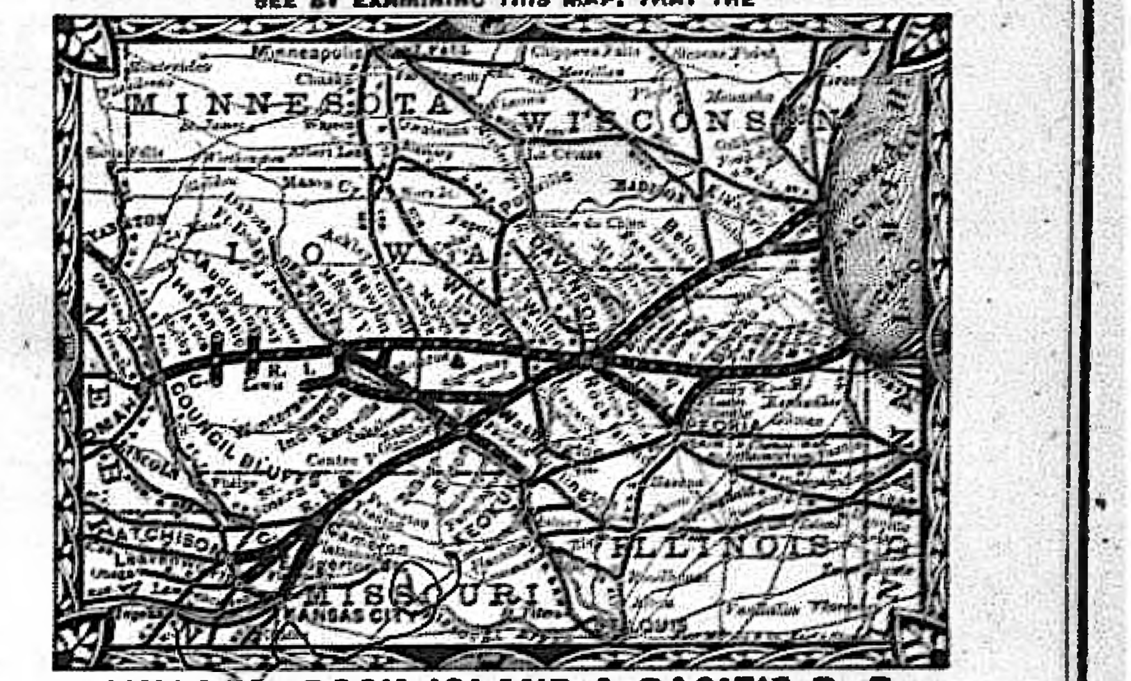

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Continued from First Page.

sults were clearly arrived at as thus stated by him:

"These experiments confirm beyond doubt the conclusion at which I arrived in my former paper, namely, the existence of force associated in some manner not yet explained, with the human organization, by which force, increased weight is capable of being imparted to solid bodies without physical contact. In the case of Mr. Home, the development of this force varies enormously, not only from week to week, but from hour to hour; on some occasions the force is inappreciable by my tests for an hour or more, and then suddenly reappears in great strength. It is capable of acting at a distance from Mr. Home (not unfrequently as far as two or three feet) but is always strongest close to him.

"Being firmly convinced that there could be no manifestation of one form of force without the corresponding expenditure of some other form of force, I for a long time searched in vain for evidence of any force or power being used up in the production of these results. Now, however, having seen more of Mr. Home, I think I perceive what it is that this psychic force uses up for its development. In employing the terms 'vital force, or nervous energy, I am aware that I am employing words which convey very different significations to many investigators; but after witnessing the painful state of nervous and bodily prostration in which some of these experiments have left Mr. Home—after seeing him lying almost fainting on the floor, pale and speechless—I could scarcely doubt that the evolution of psychic force is accompanied by a corresponding drain of vital force.

"I have ventured to give this new force the name of psychic force because of its manifest relationship to certain psychological conditions and because I was most desirous to avoid the foregone conclusion implied in the title under which it has hitherto been claimed as belonging to a province beyond the range of experiment and argument. But having found that it is within the province of purely scientific research, it is entitled to be known by a scientific name, and I do not think that a more appropriate one could have been selected."

And yet when this term "psychic force" is rightly analyzed and applied, it would seem to be hardly less committal to the spiritual theory than is the term "medium" which Prof. Crookes, at this stage of his inquiry, seems so anxious to avoid. For psychic force, if used in its natural philological sense, must mean soul-force, mental-force, spirit-force, or whatever other term one may choose to represent the *ego* of man, the central citadel being the will-power, which belongs pre-eminently to human beings, whether in, or out of the material form. That the psychic force or will-power of Home alone, could produce results like those passed in review, would be an extremely unreasonable supposition, to say the least. But that the combined will-power of a harmonious group of invisible cooperating spirit intelligences, in close relations with the experiments in progress should produce these results, would not seem to be so unreasonable.

"PSYCHIC FORCE AND MODERN SPIRITUALISM,"

is the heading of the fourth paper of Prof. Crookes, which is mainly occupied with a skillful and sharply conducted defense of himself and his position against the ungenerous and bitter attacks of a writer in the *Quarterly Review*, in an article entitled, "Spiritualism and its Recent Converts," in which Prof. Crookes himself is classed among these recent converts. This gives the Professor an opportunity to clearly define his position at that time, which he does in the following language:

"I have desired to examine the phenomena from a point of view as strictly physical as their nature will permit. I wish to ascertain the laws governing the appearance of very remarkable phenomena which, at the present time, are occurring to an almost incredible extent. That a hitherto unrecognized form of force—whether it be called psychic force, or x force is of little consequence—is involved in this occurrence, is not with me a matter of opinion, but of absolute knowledge; but the nature of that force, or the cause which immediately excites its activity, forms a subject on which I do not at present feel competent to offer an opinion."

The defence which follows is certainly ably and successfully conducted, and leaves the pompous and self-opinionated reviewer in a position not to be specially envied. But it is needless—indeed impossible in so limited an article—for me to follow in detail what is given of this controversy in this volume from which I quote. An instance or two in the language of Prof. Crookes will suffice to illustrate the general character of defence:

"On page 337 the writer insinuates that the early scientific training of myself and fellow-workers has been deficient. Speaking for myself, I may say that my scientific training could not have well commenced earlier than it did. Some time before I was sixteen I had been occupied in experimental work in a private physical laboratory. Then I entered the Royal College of Chemistry, under Dr. Hoffman, where I staid six years. My first original research, on a complicated and difficult subject, was published when I was nineteen; and from that time to the present, my scientific education has been one continuous lesson in exactness of observation."

The conclusion of his personal defence is given as follows: "Here I must bring this enforced vindication to a close. The self-reference to which I have been constrained, is exceedingly distasteful to me. I forbear to characterize in fitting terms the spirit of this attack upon a scientific worker; it is enough that I have proved that in ten distinct instances the reviewer has deliberately calumniated me. It is a heavy and true charge to bring against any one occupying the reviewer's position amongst scientific men."

The matter was taken up by others, some of whom denounced the writer in the *Quarterly* in no measured terms. One of these protests is in the following terms: "Against this attempt to stop the progress of investigation, to damage the true interests of science and the cause of truth, by thus throwing low libellous mud upon any and everybody who steps at all aside from the beaten paths of ordinary investigation. The true business of science is the discovery of truth, to seek it wherever it may be found, to follow the pursuit through by-ways and highways, and having found it, to proclaim it plainly and fearlessly without regard to authority, fashion or prejudice. If, however, such influential magazines as the *Quarterly Review* are to be converted into the vehicles of artful and elaborate efforts to undermine the scientific reputation of any man who thus does his scientific duty, the time for plain speaking and vigorous protest has arrived. My readers will be glad to learn that this is the general feeling of the leading scientific men of the metropolis; whatever they may think of the particular investigations of Mr. Crookes, they are unanimous in expressing their denunciations of this article in the *Quarterly*."

"NOTES OF INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL,"

is the title of the next chapter in the volume before me. In it Prof. Crookes gives a comprehensive and very interesting statement of results, prefaced with explanatory remarks from which I take the following:

"My principle object will be to place on record a series of actual occurrences which have taken place in my own house, in the presence of trustworthy witnesses, and under as strict test condition as I could devise. Every fact which I have observed is, moreover, corroborated by the records of independent observers at other times and places. It will be seen that the facts are of the most astounding character, and seem utterly irreconcilable with all known laws of modern science. Having satisfied myself of their *truth* it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena; I shall state simply what I have seen and proved by repeated experiment and test, and I have yet to learn that it is irrational to endeavor to discover the causes of unexplained phenomena."...."I now proceed to classify some of the phenomena which have come under my notice, proceeding from the simple to the more complex."...."My readers will remember that, with the exception of cases especially mentioned, the occurrences have taken place *in my own house, in the light, and with only private friends present* besides the medium." It will be seen by this quotation and what follows that the writer has at length so far advanced in his faith that he is able henceforth to use the term medium without comment or quotation marks, instead of "psychic force" as before.

His classification of established phenomena is as follows:

I. "The movement of heavy bodies with contact, but without mechanical exertion."

II. "The phenomena of percussive, and other allied sounds."

Under this head Prof. Crookes at length touches upon the question of the intelligence accompanying these physical phenomena. He says, after admitting that there is such an intelligence, "The intelligence governing the phenomena is sometimes below that of the medium. It is frequently in direct opposition to the wishes of the medium; when a determination has been expressed to do something which might not be considered quite right, I have known urgent messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present." Rather a cautiously expressed admission this, but it shows that there is a gradual and sure giving way in the direction of the only satisfactory explanation of the phenomena. The experiments made under this head were mostly with Miss Kate Fox, now Mrs. Jenckin.

III. "The alteration of weight in bodies," of which a sufficiency has already been given.

IV. "Movements of heavy substances when at a distance from the medium."

Of these he gives several marked instances, such as his own chair being turned partly around whilst his feet were off the floor, of a chair advancing to the table from a distant corner of the room when all were watching it, of a small table moving slowly across the room, and a variety of other movements of the kind, occurring without contact, under highly satisfactory test conditions.

V. "The rising of tables and chairs off the ground without contact with any person."

The especial facts occurring under this head are thus stated: "On five separate occasions a heavy dining table rose between a few inches and one and a half feet off the floor, under special circumstances which rendered trickery impossible. On another occasion, a heavy table rose from the floor, in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to assure unquestionable proof of the fact."

VI. "The levitation of human beings."

"On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such a manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room, once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had a full opportunity of watching the occurrence as it was taking place.

"There are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs."

VII. "Movement of various small articles without contact with any person."

Under this heading, after again reminding the reader that the occurrences took place at his own house "under circumstances to render trickery impossible," Prof. Crookes thus briefly enumerates some of the more striking incidents: "A medium, walking into my dining-room, cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery, make an accordion play in *my own* hand when I hold it key downwards, or cause the same accordion to float about the room playing all the time. He cannot introduce machinery which will wave the window-curtains, or pull up the venitian blinds eight feet off, tie a knot in a handkerchief and place it in a corner of the room, sound notes on a distant piano, cause a card-plate to float about the room, raise a water-bottle and tumbler from the table, make a coral necklace rise on end, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

VIII. "Luminous appearances."

"These, being rather faint, generally require the room to be darkened. I need scarcely remind my readers again that, under these circumstances, I have taken proper precautions to avoid being imposed upon by phosphorized oil, or other means; moreover, many of these lights are such as I have tried to imitate artificially but cannot.

"Under the strictest test conditions, I have seen a solid self-luminous body, the size, and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible in an easy chair.

I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table, and again falling upon the table, striking it with an audible sound. I have had an alphabetical communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions, I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. *In the light* I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about. These, however, more properly belong to the next class of phenomena.

IX. "The appearance of hands, either self-luminous, or visible by ordinary light."

"The forms of hands are frequently *felt* at dark séances, or under circumstances where they cannot be seen. More rarely I have *seen* the hands. I will here give no instances in which the phenomenon has occurred in darkness, but will simply select a few of the numerous instances in which I have seen the hands in the light.

"A beautifully formed small hand rose up from an opening in a dining table and gave me a flower; it appeared, and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light, in my own room whilst I was holding the medium's hands and feet.

"On another occasion a small hand and arm like a baby's appeared, playing about a lady who was sitting next to me. It then passed to me and patted my arms and pulled my coat several times.

"At another time a finger and thumb were seen to pick petals from a flower in Mr. Home's button-hole and lay them in front of several persons who were sitting near him.

"The hands and arms do not always appear to me to be solid and life-like. Sometimes, indeed, they present more the appearance of a nebulous cloud partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower or other small object is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen, first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly-formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy and fades off into a luminous cloud.

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor and faded in that manner from my grasp."

X. "Direct writing."

"This is the term employed to express writing which is not produced by any person present. I have had words and messages repeatedly written on privately marked paper under the most rigid test conditions, and have heard the pencil moving over the paper in the dark. The conditions—pre-arranged by myself—have been so strict as to be equally convincing to my mind as if I had seen the written characters formed. But space will not allow me to enter into full particulars, I will merely select two instances in which my eyes as well as ears were witnesses to the operation.

"The first instance which I shall give took place, it is true, at a dark séance, but the result was not less satisfactory on that account. I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil. A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

"My second instance may be considered the record of a failure. 'A good failure often teaches more than the most successful experiment.' It took place in the light, in my own room, with only a few friends and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power of that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time before by a friend. Immediately an alphabet communication was made as follows: 'We will try.' A pencil and some sheets of paper had been lying on the center of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried but with no better result. After three unsuccessful attempts, a small wooden lath which was lying upon the table, slid towards the pencil, and rose a few inches from the table; the pencil rose again, and propping itself against the lath the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell upon the paper, and an alphabetic message told us—'We have tried to do as you asked, but our power is exhausted.'

XI. "Phantom forms and faces."

"These are the rarest of the phenomena I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on a very few occasions have I witnessed them under satisfactory test conditions. I will mention two of these cases.

"In the dusk of the evening, during a séance with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home, were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was seen by all present standing near the window, waving the curtain with his hand. As we looked the form faded away and the curtains ceased to move.

"The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all many minutes, Mr. Home being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

XII. "Special instances which seem to point to the agency of an exterior intelligence."

Under this heading Prof. Crookes at length comes more directly to the point as touching the intelligence expressed through the phenomena. But, as will be seen, he still speaks guardedly, as if wishing for a while longer to ward off the natural results of a full public admission of what he has now evidently come to regard as the truth of the matter, a pretty decided indication of which is seen in his constant use of the term medium in the accepted sense among Spiritualists, instead of the "psychic force" of his earlier investigations.

He says: "It has already been shown that the phenomena are governed by intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium, of any other person in the room, or is it an exterior intelligence? Without wishing at present to speak positively on this point, I may say that whilst I have observed many circumstances which appear to show that the will and intelligence of the medium have much to do with the phenomena (unconsciously and innocently is meant, as appears by a note appended.) I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room. Space does not allow me to give here all the arguments which may be adduced to prove these points, but I will briefly mention one or two circumstances out of many.

"I have been present when several phenomena have been going on at the same time, some being unknown to the medium. I have been with Miss Fox when she has been writing a message automatically, to one person present, whilst a message to another person on another subject was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person on a subject totally different from either. Perhaps a more striking instance is the following:

"During a séance with Mr. Home a small lath, which I have before mentioned, moved across the table to me, in the light, and delivered a message to me by tapping my hand, I repeating the alphabet and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands. The taps were so sharp and clear, and the lath was evidently so under control of the invisible power which was governing its movements, that I said, 'Can the intelligence governing this lath, change the character of the movements and give me a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me.) Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than to catch a word here and there and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be.

"Another instance. A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read the contents of this newspaper?' said I, putting my finger on a copy of the *Times* which was on the table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger and I will believe you.' The planchette commenced to move. Slowly and with great difficulty the word 'however' was written. I turned round and saw that the word 'however' was covered by the tip of my finger.

"I had purposely avoided looking at the paper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

XIII. "Miscellaneous occurrences of a complex character."

This is the final heading of the classification, but it is not important that I should give the facts included under it, since there is nothing here of a more marked character than has already been given in abundance. Besides, my article has already fully reached the reasonable limits of contributions to a weekly journal. My especial object has been to follow Prof. Crookes through the process by which he became a Spiritualist; this has now been done. There are other interesting and important matters in the volume, especially towards its close, constituting it, as a whole, one of the most valuable contributions to the literature of our modern Spiritualism.

H. S.

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The Second Society of Spiritualists of New York City.

Having taken a lease of the beautiful Masonic Temple for three meetings each Sunday until further notice, the society engaged the services of Henry Kiddle, ex-Superintendent of Public Schools, for Sunday night, May 2d, when he discoursed on Ancient and Modern Inspiration. He will probably gratify his numerous friends in New York by filling the desk in Masonic Temple once each Sunday during May.

The Second Society of Spiritualists of New York City hold regular meetings every Sunday morning at 10:45, afternoon at 2:45, and evening at 7:45, in the beautiful Masonic Temple (seating capacity 1,000), corner 23d street and 6th Avenue.

ALFRED WELDON, President.
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Religio-Philosophical Journal.

The above is the title of a large eight-page weekly paper, published in Chicago by J. C. Bundy, who is also its editor. It is devoted to the exposition of Modern Spiritualism. It exhibits at its masthead the following excellent motto:

"Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

The paper is highly recommended by men of all shades of religious faith; and also skeptics of various classes for its straightforward, independent and candid style."—*Atlanta, Ga., Universalist.*

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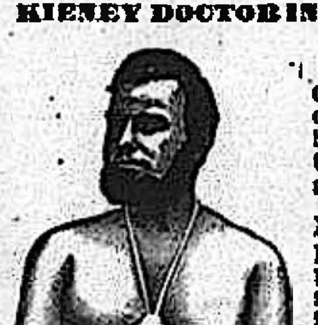

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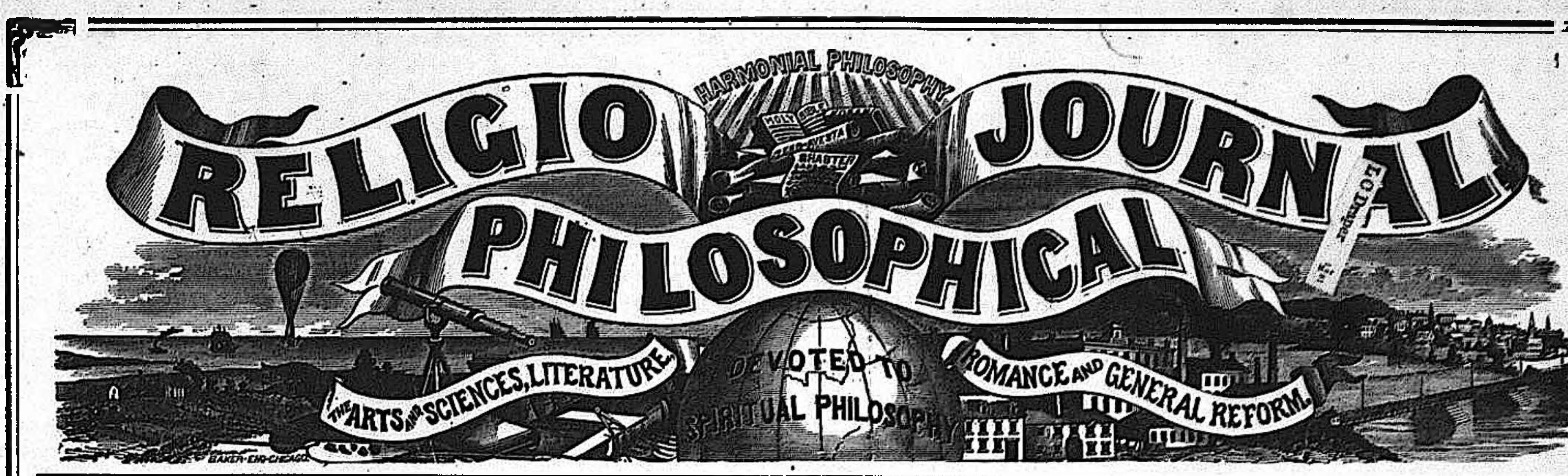

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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ITEMS FROM THE EAST.

Communication from Mrs. E. L. Saxon.

To the Editor of the Religio-Philosophical Journal.

The young theologian about to preach his first sermon before an audience, burst forth, "Dear friends, I am so full, I have so much to say, I don't know where to begin." I am in precisely this condition, and begin by saying that I sit writing by the front window overlooking the town, the fountain and beautiful lakelet that lies before Mrs. Poole's lovely home. Spring held her lap of bloom with careless fingers, and let them fall here with prodigal hand. The ground is blue and gold with wild violets and dandelions. The blooming quince and asperia mingle scarlet and snow among the fir trees, and beyond the little lake, amid the forest trees, I see the hospitable owner busy about his farm duties, framing in all the thrifty cherry trees, which rise like pyramids of snowy bloom.

Your weekly contributor, the little lady of the mansion, I have just seen working her golden butter, and by and by she will join me, and engage in her literary work, as if the butter had been worked and left for her by the same fairy that scattered the flowers without her knowledge.

I only saw the JOURNAL of the 24th ult., after I got here yesterday. I read with interest the letter of Mr. Davis, and, in fact, all the rest of the paper, but his letter and that of Mr. Bowen interested me most, for, from recent occurrences, it strikes me that Orthodoxy is drawing its lines closer, instead of broadening them. Certainly this is so in individual cases, and whenever a churchman is a moneied man, he wields a wide influence in whatever direction his feelings lead him. Man is so entirely a social animal, that he cannot forbear trying to herd with others, and isolation is very painful. Mr. Davis mentions the names of several well known battle-scarred warriors in the ranks of Spiritualism, as striving to organize around some central principle, with some fixed purpose, and co-operating for that end.

This is well, and can be fully comprehended, but that Drs. Brittan, Buchanan or Partridge will ever enroll themselves under any creed of belief, or "christian sentimentalism," is hard to understand or believe.

Individually I like to meet with Spiritualists, but unless there is some mental fellowship and good feeling, no mere belief would render them companions; therefore some of my nearest and dearest friends are christians; if believers, however, in the spiritual philosophy, it would render them far more dear to me, because we are already friends on other grounds.

Looking from my stand-point, I would prefer seeing every Spiritualist standing square on Robert Ingersoll's platform of materialism, than see them drifting back into creedal narrowness. Religion means to "rebind," or "bind again," and using that term, "christian religion," now, I say, that for nearly nineteen hundred years, it has crawled along, darkening the fair face of God's earth with tragedies that filled the world with blood, woe and wrath. Through the instrumentality of its hideous doctrines in relation to Christ's atoning blood, the inquisition was organized and glutted its insane fury, and the faggot blazed around the martyrs, and men were hung, drawn and quartered. In consequence of the old Bible fables, witches were burned, women held in bondage, and northern and southern ministers alike cited Abraham, Isaac and Jacob to prove slavery was right and God-ordained. By the same sophistry, they cull text after text, to prove that God intends woman always to remain in bondage to man, and that female prostitution can never be abolished in the land, because it existed in Bible times; therefore nothing can be accomplished if we go on forever making crimes in the same old blundering way. To do so would be like the Mississippi, which caves in on one side, and fills up on other—only changing its channel, but never diminishing its volume.

Nothing serves so well as square facts to clinch an argument. Take your paper and pencil, and enter any jail or State prison; ask each of the criminals, "What is your religious belief?" They will not tell you "that they are members of this, or that church," but that "they believe that Jesus Christ was God's son, and died for them, and that if they die without repenting and believing on him, they will go to hell." You will search your prison in vain to find therein a man who has been taught that a good moral life is all that is needed, and that no living or dead thing can atone for him. No, sir, men taught that don't go into prison as prisoners. Yet christians will (Talmadge did a few Sundays ago) preach that a good moral man, without belief in Jesus's atoning blood, will be obliged to go to hell. I think that belief is something that cannot be forced. I know I have tried my very best to get that idea impressed into me in some way, but in spite of me I could not get it, so I will have to go along with Paine, Voltaire, Hume and Volney and other sensible and respectable people, that are keeping Harriet Martineau's company.

In my investigations I have invariably found condemned criminals studying the Bible, and if sentenced to death, they were attended on the scaffold by a clergyman, where they anounced to the gaping crowd that they were converted, had been bathed in the blood of Jesus, and were going at once to his bosom, leaping in a bound, from hemp to heaven and happiness.

Once in a prison and after going around in every part of it with pencil and paper, I paused in a corridor to look at a Catholic altar, and ask some questions of the turnkey and clerk who accompanied me. "Now," I said, "gentlemen, its your turn next. What is your creed and religious belief?"

"Mine," said the turnkey bluntly, "I am infidel to every thing under the sun called religion, and six years observation of what goes on in this place, has made me so. I have been a sailor and seen all sorts of things in the way of religion; a good deal in other parts, too, and I don't believe that any one knows anything of what becomes of him after death, and what makes men best here, is all I think that is worth much.

> "We came in the world naked and bare,
> We pass through the world in trouble and care,
> Go out of the world nobody knows where;
> So do well here, and chance it there."

"Let us hear from you," I said, turning to the clerk.

"I am a deist. I don't know of a man that would burn up his own children, or do any other such cruel thing, and I think if there is a God he is better than the Bible paints him. I think that if christians took care of these poor unfortunates, and got them out of such evil states, and spent more time in making decent conditions for this world, the soul will be well cared for by him who created it."

I told the turnkey that I was a Spiritualist, and he was the first one who told me of the haunted cell in the station, of which I will write you in future.

My impression is that the effects of teaching the doctrine of the atonement, have gone far toward the demoralization of our nation. It has tended to weaken the moral estimate, and puts a premium on crime. This is a bold statement, but we as Spiritualists contend that there is no salvation by blood, no atonement, and we must bear our punishment for untold ages. We teach that the mother who is guilty of fœticide, meets her murdered child; there can be no atonement. Political trickery, frauds on the government, bank frauds, etc., are comments on christianity, for the men trained in Sunday schools—respectable, nice men—who believe in the atoning blood of Christ, are the ones who do these things; it is not "the infidel," for if it were, the land would resound with the warnings and denunciations from the pulpits.

A steady, honest investigation of the great fact that we do live after death, and that those sanctified to us by death, see our acts, teaching us to know and study the laws relating to the neighbor and the family and the elevation of woman on a high material plane, will go farther toward elevating man than all the atoning blood that was ever shed on earth. Wherever christianity goes among the heathen, it always carries three awful things with it, lying, drunkenness and syphilis.

Christians hate Spiritualists with undying hatred; their system of cruelly ostracizing the children of the latter, as well as the parents, is in some instances worthy of the dark ages. So, too, they have fought the emancipation of woman on Bible ground, and to-day that book, as it is interpreted by the priesthood generally, and the priests themselves, are the brazen barriers to human progress. For years the ministry fought temperance reforms, and many refuse to act with temperance workers to-day. Some of the best sustainers of the church, are all supporters of the liquor traffic.

Women are now allowed to vote on school questions in New York, and instead of the ministry seeing to it that they do it as a moral necessity, at New Rochelle they begged them on Sunday not to vote on Monday. In Albany the women did register, and in fair numbers considering they had to run the gauntlet of sneers and comments of a mob. The *Herald* sneeringly said, "Many were refused registration," as if the women did the refusing.

No government founded on the principles that ours is, can long sustain itself, when its acts so far belie its principles, and if God does roam about and meddle in christian affairs, as it is asserted, his ideas of justice are precious meagre. If he does not see the rank injustice that "smells to high heaven," and would make angels weep, and yet does nothing to stop it. Instead of our emblem of justice being a beautiful grand woman, holding in her outstretched hand—and with bandaged eyes—the evenly balanced scale, *our* justice should be illustrated by a male monkey holding the scales, and weighing cheese for the *cats*, the whole of which is devoured by the "just weigher."

Mrs. Dunaway in the *New Northwest*, of Portland, Oregon, gives a sample of christianity in its FAIR dealing spirit. Hon. J. G. Owen, of San Jose, California, an able and honored editor, was to deliver an address in Mr. Cruzan's pulpit, and the minister had announced it. Some of the uncommonly righteous objected, on the ground that Mr. Owen claimed "to possess a remedy for certain well known causes of crime and misery." One would judge by this, that the "pillars" didn't want crime and misery *decreased*.

I was refused the court room in Belvidere, New Jersey, on my requesting it to deliver an address on "The Progress, Culture and Mission of Woman." I boarded at the seminary with my children. Every one knows the Misses Bush are Spiritualists. The sheriff and a Mr. Mackey assumed to decide that "Woman's Rights was not popular in Belvidere." Mr. Mackey is a christian, and was educated at Brunton College; he illustrated his training by hating his neighbors. It illustrates my argument, and will in future serve "to prompt a moral and adorn a tale." Suppose now that I should be idiot enough to declare publicly that Belvidere persecuted me, "because I was a *Southern woman*," when two men alone assumed the authority to act, and that, too, from christian prejudice against the Spiritualists! No other people there had a thing to do with it.

Dr. Brittan, in his lecture in Brooklyn, is reported as saying, "Spiritualists who deny the Jewish and christian accounts of the presence of Spiritual beings, run wild with credulity in reference to a *phenomena* incompatible with "the law of nature." What is the law of nature? We have not grasped a millionth part of the stores in her treasure house. Like fish in a bowl, we have in the past been bound by superstition, as hard and cruel as is the crystal that holds the fish in their small world. Science once declared, and now declares, that for a table to rise in the air and float without contact is against the law of gravitation, and therefore it is impossible,—it would be a *break* in one of the known laws of nature! Dr. Brittan knows that such has occurred. In the future, stripped of fear, no inquisition or torture to dread, no shibboleth to utter, no impassable ford to cross, man will dare invade the domain of science, and bring new truths to light, of which those of the past are but faint fore-shadowing; and, anon, men will indeed become as gods, knowing good from evil.

I was interested in the accounts in the last two papers, concerning the pictures seen on window panes. Mr. P., the Swedish Consul in New Orleans at that time, asked me to go with him on one occasion to see a human face on a window pane, in a building used as an engine house. My impression was, and still is, that many of those pictures are made by sunlight. I thought some man had probably once occupied a seat at a desk in front of that window. On our return, I saw on entering Mr. P.'s office, what I took for a reflection of the street car track in the glass door, but on opening it against the wall, we found that there was a fair photograph on the same of the square paving stones and the dash lines of the iron car track. It was on Carrondalet street, if I remember correctly. Mrs. L., afterwards showed me a large white china cup, with a perfect picture of a tree on the inside of it. It had stood on a table in a sick room, near an open window. During a thunder storm in summer the lightning struck a tree directly opposite the window; it shocked the sick lady lying in the bed, and photographed the tree in the cup.

A relative of mine once had an experience in one of the awful tornadoes of the West. He says that the electrical action of the atmosphere causes them, and that when he was blown by one, the sensation was like a hot blast; it lifted great earth-bedded stones—as if torn up by gigantic hands—and carried them along in the air.

A letter from a friend says that since Joseph Cook has advised "reading up on Spiritualism," her paper is often borrowed. I hope if those who believe in the atonement by blood, see this, they will remember it has taken nineteen hundred years to get where we can dare to imitate Jesus, and it is high time to quit preaching Jesus and practicing Moses; to stop quarreling about whether Jesus was God or not, and do as he told them to do.

The truth does "make you free." Spiritualism has taken away the fear of death, demonstrated what Jesus taught, assumed the glorious certainty of immortality and progression, and properly understood will strip the mind of prejudice and render life a glorious task-time, all working for human good, and bring, indeed, the long foretold "millennial dawn." Then, let women rise and stand erect, and learn that they may teach their children until they shall indeed be able to "bruise the serpent head of ignorance" that causes lust, disease and crime.

I will see you in Chicago at the Woman's Mass Meeting in June. May every woman that can come, be there, and give her best thought, and her highest inspiration in the cause of truth and human freedom.

Metuchen, N. J., April 27.

Free Schools.

BY C. W. COOK.

A recent number of the *Advance* published an important article entitled, "Parochial Schools." After observing the promptness with which the Catholics are establishing and supporting these, the writer says:

"The time is not far distant when a large proportion, if not the majority, of Roman Catholic children, will be furnished with the means of education in the Parochial Schools. Then will arise a demand, either for emancipation from the requirement of taxation for the support of public schools, or for a division and allotment of their share of the fund thus produced.... This demand will be successful in spite of opposition, for it will be founded on the eternal principle of justice."

For one, I confess that I was not prepared to see such ground taken by so Protestant a sheet as the *Advance*. (It is held by many that Catholicism desires the destruction of our common school system; that she teaches that "Ignorance is the mother of devotion;" that she desires the masses to be ignorant; hence she opposes the public school system, because it disseminates too much knowledge. Is it possible that Protestantism is going to occupy this same ground? Has she not sufficient inherent truth in her creeds and dogmas to bear the light of trained intellect and awakened reason?) I had supposed that Protestantism favors intellectual light and liberty; that she is so confident of her strength as to favor, and ask the most scrutinizing search and study of her tenets as compared with the revealments of science in the fields of nature; and that to abridge the rights, privileges and opportunities of a child for developing the germs of its being, she would consider the height of injustice. But listen to the *Advance*:

"To compel a man who is spending his money for the education of his children in the manner which he believes to be for the highest good,—to compel such a man to submit to burdensome taxation for the maintenance of a system of education which he believes to be erroneous and dangerous, is the height of injustice."

There now! close the doors of our public schools! Divert their fund to sectarian purposes, and above all, don't you *dare* to make education *compulsory!* Because, "To compel a man who *believes* that child-labor," or lounging about the streets, saloons, and slums of cities conduces to the "highest good," "to compel those who *believe* that ignorance is for the highest good," "to compel such to submit to burdensome taxation for the maintenance of a system of" free schools, "is the height of injustice." But we will pay the expenses of jails, poor-houses, penitentiaries and criminal prosecutions which this class engenders, without a murmur. We will willingly pay the billions which our late civil war cost,—a war which a system of free schools in the South would have made impossible, just to show our love of justice for the parochial system which did exist there, nor will we drop one tear over the half-million graves of the war, all because those people *believed* that secession was for the highest good!

Is it not perfectly evident that *the belief* of this man or that man does not at all affect this question? The facts are, that in a government like ours—a government of the people, by the people, and for the people, it is absolutely necessary that the people themselves be enlightened; and it is eminently just that such enlightenment shall be provided for by a system of taxation which imposes relatively equal burdens of taxation upon all, since all alike derive the benefits of our free institutions, and since these institutions themselves are upheld and perpetuated by the enlightenment of the masses more than by any other one thing. It is equally just that a vigilant eye be kept upon these funds, to the end that they be applied to the purposes for which they were raised and not diverted to mere sectarian propagandism—in short to parochial schools. This whole outcry in favor of parochial schools is a deadly thrust at our free school system, it comes from the enemies of Republicanism, the enemies of free thought, the enemies of free speech, the enemies of free religion, the enemies of free government, the enemies of freedom.

But, says the *Advance* again, "It is useless to assert that intellectual training will make men more moral, or that it will add to the security of the State. History teaches the contrary."

This in face of the fact—fresh in every man's memory—that want of intellectual training among the masses in the Southern States, was what rendered the late disastrous attempt to overthrow this government possible. When, in all the history of the world, did intellectual training *of the masses* overthrow a government? But how often! alas, how often has their sectarian training overthrown governments! even from the barbarities which the Jews inflicted upon the innocent Canaanites, down to the horrors between Christian and Mohammedan in the late Russo-Turkish war.

Then, too, our free schools train the moral as well as the intellectual nature. For it is conceded on all hands that those great moral truths which are universally accepted, should be inculcated. This can be done aside from any ism. That it is done is evidenced from the fact that an exceedingly small *per cent.* of our criminals come from the public schools, while a very large *per cent.* of them do come, if *not from* the parochial schools, from those who are thoroughly imbued with the isms which it is proposed to inculcate therein. But we get the gist of the article in the *Advance*, in the following:

"The Roman Catholic church is right in its theory of churchly education for the young. If the clergy are to influence the community otherwise than by their lives and their official ministrations; if they are to retain their hold upon the masses, they must fashion the minds of the rising generation."

Cardinal McCloskey or the Pope himself would scarcely have written different from that. It is a bold, bad assertion. So then, justice requires that the rising generation be given over into the hands of the clergy, does it? This would soon give the government also into their hands, and we should have a union of Church and State with all the sad consequences which history tells for our warning. Does the *Advance* desire this? Will the *Advance* allow me to tell it, and the clergy generally, that if the free school system be maintained and continually improved in the future as it has been in the past, cultured intellects, pure virtuous lives, and the plain simple truth will alone enable the clergy "to retain their hold upon the masses." Is it because they lack these things that they claim the training of our children? Truth needs no such "dark ways" to render it gladly acceptable to the untrammeled mind. No! gentlemen, the youth of free America are not to be handed over to your tender mercies. Their minds are to be strengthened by culture, and left free to search for and accept truth "wherever found, on christian or on heathen ground."

As an endeavor to sugar-coat this nauseous compound in the *Advance*, the writer says:

"Our public school system should never be *wholly abandoned. But it has far outgrown its legitimate sphere.*" (Ye gods! then save us from the legitimate sphere of parochial schools supported by a public fund!) "It has well-nigh paralyzed the influence of the Church in *certain directions.*" Thank God for that! All past history shows only too plainly how this influence has ever hampered mental growth. Says the *Advance* again: "The time has come when our Protestant churches must resume the responsibilities which they have resigned.... By the side of every church should stand the parochial school house. Then *the unjust system of school-taxation which now disgraces our civilization would soon become a thing of the past.*" (Italics mine.)

Notwithstanding the above appears in a leading paper of one of the most liberal branches of the Protestant church, I cannot believe it will be endorsed by a majority of Protestants. It savors too strongly of the Catholic plan, which, indeed, the writer of it pronounces wiser than the *Protestant*. Take away the support of our free schools, and you destroy the schools themselves. Destroy the free schools, and you destroy the government of which they are the chief bulwark. Again, I cannot yet bring myself to believe that a majority of Protestants will lend their aid and influence to do this thing. Can it be that the rapid decay of their dogmas will arouse them to this desperate, this hopeless measure to retain them? Will they *not* rather seek after and apply truth to human culture? Must a blind zeal for old inspirations, old myths, and old dogmas result in another union of Church and State, to preserve them? Rather, will not a wise love of truth, of humanity, of all inspiration, induce us to perpetuate our free institutions, give physical, mental and spiritual culture to our youth, and leave them untrammeled by this or that dogma of sectarianism, and free to lovingly, reverently explore every department of God's great temple, and wisely employ what they shall obtain therein to the upbuilding of a divine humanity on earth?

* * *

W. Besser writes as follows from Leipzig, Germany:

"Magnetizer Hansen has caused a great stir in Vienna and other parts of the country. We possess in Leipzig a second Hansen in the person of a young man, Emil Friedel, a traveling agent, who experiments with great success and in some respects surpasses Hansen. Magnetism is the key to a correct understanding of Spiritualism. Since the commencement of January, I have begun the printing of the second volume of our beloved Davis's Great Harmonia (The Seer), of which we are just reading the proof of sheet fourteen. A splendid work. The Teacher, with its grand chapter: Who is God, What is God and Where is God? Prof. Zoellner works on energetically and well armed against the black ravens."

* * *

Mrs. M. C. Gale, a prominent lecturer, writes as follows, from Flint, Michigan:

"I find the JOURNAL in many homes that I go into. It is performing its mission favorably along by the side of our other periodicals. It is causing the minds to investigate more deeply than they would if it were not for its manner of criticism. Go on in the good work, the harvest is ripe and the laborers are few."

MATERIALIZATION OF PERMANENT FABRICS.

A $500 Challenge to J. H. Mendenhall.

BY WILLIAM EMMETTE COLEMAN.

In the JOURNAL of April 17th, I find an article by J. H. Mendenhall, critical of certain remarks on the "Materialization of Spirit," copied in the JOURNAL from the London *Spiritualist*. When Mr. Mendenhall asserted that the writer of the remarks in question "manifested but a limited knowledge of facts in phenomenal Spiritualism," and undertook to "show him the egregiousness of the error into which he had thoughtlessly fallen," he was not aware that the person he was thus declaring a spiritual ignoramus was W. H. Harrison, the editor of the *Spiritualist*, a gentleman of scientific and scholastic attainments, and one who has had, for a number of years, the most extensive acquaintance with all phases of spiritual phenomena, including constant attendance upon, and careful observation of, a very large number of materializing séances with all the best materializers resident in or visiting London. The experience of Mr. Mendenhall is but a trifle compared with that of Mr. Harrison; and after a long and patient investigation for a term of years, into all phases of materialization, Mr. Harrison very truthfully tells us that there is not a single instance known in which any fabric or substance can be produced which can be demonstrated to be not of terrestrial manufacture or growth. He is well aware of the numerous locks of hair and pieces of cloth, etc., in the possession of various persons, claiming to be of spiritual origin; but, as he asserts, in none of these cases is any proof producible that the articles are anything but strictly human or earthly productions.

In this country, also, various persons hold locks of hair, pieces of cloth, etc., which they reverently cherish as veritable spirit materializations; and this upon the very slenderest grounds, with no substantial proof being given of their supramundane origin. Some of these locks of hair certainly never grew upon the heads of any human being; they are mostly clippings from the wigs (usually made of horse hair and other coarse material) worn by the pretended mediums and their confederates while personating the spirits; while the specimens of cloth are pieces cut from the garments, etc., worn by these same conscienceless tricksters while engaged in the despicable business of spirit-impersonation—or it may be possible that in some cases genuine materialized forms may have allowed visitants or friends to take specimens of the cloth or hair worn by them; such clothing and hair being, however, not true materializations, but are articles of human growth and production used by them to assist in the work of manifestation.

Mr. Mendenhall speaks of certain fabrics materialized in full lamp-light from apparent nothingness. Even granting this to occur precisely as he narrates it, that would not prove that the articles first came into being by and through the will of the spirit. Not at all. These fabrics could have been of earthly manufacture procured by the spirits for the purpose, and may have been surrounded by the spirits with an aura rendering them invisible to material eyes, which aura being gradually dissipated, through the will-power of the spirits, the articles become visible by degrees to those present. We have been often told of material substance being brought from a distance into rooms by spirit power, invisible for the time being, but rendered visible by the means just indicated. Flowers, vegetables, rings, articles of clothing, etc., have, it is claimed, been thus transferred from invisibility to visibility in closed rooms. If these things be true, then the same principles would apply in the cases of the fabrics and hair referred to by Mr. Mendenhall.

Again, when it is known that Mr. Mendenhall is not a rigid scientific and analytical investigator of spirit phenomena, but one who is prone to take appearances for facts, who looks simply upon the surface of things, one in fellowship with the system of thought advocated so vigorously and recklessly by the octogenarian sage of Vaucluse and the rampageous, shoulder-hitting Philadelphia *Wind and Water* editor—when we remember that Mr. Mendenhall endorses the genuineness of the phenomena exhibited at the Terre Haute den of iniquity, and wildly talks about "persecution of mediums,"—we can scarcely be blamed if we feel some degree of doubt regarding the exact and precise nature of the occurrences happening in the narrator's presence at the time of the supposed materialization.

However, if it can be demonstrated that the fabrics, etc., are really of spiritual origin, never woven in earthly looms nor grown upon human or other material bodies, no one will rejoice more than I; for I wish all the demonstrative evidence that can be gathered in proof of the existence and power of spirit individuality. So to place the matter upon a substantial basis, I feel warranted in authorizing the sum of $500 to be given Mr. Mendenhall, if in the presence of a committee consisting of A. J. Davis, Hudson Tuttle, Dr. Eugene Crowell and Mrs. Maria M. King, a square inch of cloth is manufactured by a materialized form, which the said committee shall unanimously declare to be not of material manufacture, but of supramundane and spiritual origin.

And yet again; as Mr. Mendenhall has seen proper to speak of the "great clamor and zeal now manifested for censuring and persecuting long-tried and proven mediums," the same sum of $500 is offered for proof in one single case of the persecution of a "long-tried and proven medium" by Spiritualists, the same committee—consisting of some of the best representatives of the various phases of Spiritualism in America to-day, Davis, harmonial; Crowell, christian; Tuttle, scientific, and King, philosophic—to decide as to the reality of said persecution. This whole senseless cry of persecution of mediums is really too silly and inconsequential to merit even the slightest attention; its promulgation, in sorrow and pity be it said, only serves to infallibly indicate the unfortunate and deplorable mental condition of the short-sighted and grossly deluded mortals giving it utterance. Howbeit, we have one consolation to cheer them, they will have an eternity of time in spirit-life in which to outgrow their earthly follies, in which to learn to see themselves as others see them—to their great mortification and shame we know, but they will have only themselves to blame. When they do awake to a full realization of their stupendous folly and mental obliquity, how their heads will hang in shame, how they will want to flee to the uttermost parts of the spirit-realm, there to repent in sack-cloth and ashes for their misspent lives. Heaven help all such, is my earnest prayer, to speedily recover the normal exercises of their native common sense and reason, now temporarily obscured by fanaticism, credulity, superstition and bigotry.

Presidio San Francisco, Cal.

Human Materialization.

"Oh! that this too solid flesh would melt!"

To the Editor of the Religio-Philosophical Journal:

On Friday, April 16th, I was invited to make one of a party of four, to witness a private materializing séance at the house, No. 939 Mission street, by Mrs. Crindle, medium. This lady's materializations have been the occasion of considerable comment in this city, and although we were aware that doubts had been expressed in regard to their genuineness, our party, on this occasion, agreed to lay aside all prejudice, either for or against, and to be guided by the evidence, all hoping that the manifestations might be true, rumors and reports to the contrary notwithstanding. The séance rooms consisted of front and back parlors, connected by folding doors,—the windows of both rooms being closely covered to exclude the light, the inner or back parlor being that devoted to private séances.

Before our séance commenced I entered the séance room alone with a lamp, in order to satisfy my mind that the doors were secured, etc., but had been in the room but a moment when Mrs. Cringle entered with the remainder of our party. Mrs. C. observed that the doors were all sealed, and, taking the lamp in hand, led us around the room. I noticed that the doors, of which there were two, were locked, and the keyholes on our side of the same were closed with sealing wax. The other side of these doors we did not see. It was stated that one led into the hall and the other into Mrs. C.'s private chamber. I noticed near the latter door, standing up in the corner, a tin horn, four or five feet in length, the mouth-piece of which was covered with the indentations of apparently human teeth. This horn was subsequently used by "Gruff," the speaking voice. Mrs. C. would allow no further time for examination, and placed the chairs for us herself, with our backs towards the doors above mentioned. Her chair was placed on the right of the line, my place on the other end, but being desirous of seeing and hearing as much as possible, I brought my chair around to the other side of Mrs. C. and within five feet of her. This change did not appear to please her. She remarked that I would get hit by the spirits, that it would interfere with the manifestations, etc. These objections I answered and retained my seat. The curtains on the connecting doors were now dropped, the lamps having been previously removed, and the room was in total darkness. In a few minutes, the instruments which had been placed at the feet of the medium, began to play, the guitar tapped my head several times, and appeared to be floating in the air. Wishing to be certain about this, I lightly touched it with my hand and running my arm out at full length in Mrs. C.'s direction, touched her extended arm and hand grasping the instrument by the small end. Instantly the instruments dropped to the floor, and the music ceased.

The voice called "Gruff" was then heard through the horn, asking questions and giving answers as usual. The instruments were again sounded, but did not come about my head as before. After a bit I noticed a form temporarily obscure the crack in the outside door (leading to the hall), through which a straggling ray of light entered. Mrs. C. asked, "Is that you Inez?" After replying, the "Ghost" moved around behind us, occasionally patting our heads and shoulders. Soon getting more familiar, shook hands with us, allowed us to pass our hands over her arms, shoulders and waist. I noticed that the hands were rough and the arms bony, not at all like what I had conceived of a spirit; and when she bent over to converse, which she did in whispers, it became evident that the "spirit" possessed an offensive breath! These and other matters so unlike what we picture of heavenly things, convinced me that the "spirit" was yet in earthly garb, who had taken advantage of the din of the instruments to enter the room through one or other of the doors behind us. Not till then had I any idea of striking a light or making any exposition, but the fraud was so palpable and disgusting, that I felt strongly impressed to disclose it to my friends. I stated that I was not convinced and requested that the "spirit" would give us some test of its spiritual nature, when Mrs. C. spoke up, saying that I had no right to ask such things, and if she had known that I was such a skeptic as to ask such questions she would not have permitted me to enter, etc. The "ghost" did not agree with her in this, and quite an argument ensued between them in regard to me, the "ghost" averring that I would be less critical on seeing more of their phenomena, etc. She, "the spirit," then approached me, telling me that I should be present at the evening séance. They were much stronger—I would be better convinced, etc. Meanwhile I got a good ready and asked her to give me her hand once more. This she did, and quickly sliding my hand up until I had a good grip around her wrist, I lit my match, and rose up. There was no dematerializing or vanishing away, and after the first wrench to get away, finding it futile she stood quietly. The woman was rather small in size, about thirty or thirty-five years of age. As near as I could judge, dressed, or rather undressed, in her white skirt, chemise and in stocking feet. Over her head was thrown a piece of transparent stuff, to represent a veil.

Mrs. Crindle jumped to her feet the moment the light was struck and made a strenuous attempt to blow it out; failing in this, she ran to the door and called McCallen and Dr. Clark to come in. The latter only responded putting his head in the door, but seeing the inutility of attempting to cover up the fraud, made no further advance, nor opened his head to say a word. Meanwhile I held the impostor firmly by the wrist, in full view of all present, making my remarks on the enormity of the the fraud, etc. No excuse was offered, no explanation was attempted; it would have been useless to have made either. The imposture was too apparent. They all looked like convicted frauds.

It did not occur to me to do anything more. I had never before seen the woman, and therefore did not recognize her; other parties in the room, did however. I contented myself in closely noticing her form, figure and face, and think I could recognize her again. Throwing aside her arm, I passed out, calling upon the others to follow. While passing out, I observed Mrs. Crindle throw her arms over the "spirit" and crowd her back into the corner for concealment. Two of our party did not come out. I learned afterwards that Mrs. C. intercepted them and begged them to remain a few minutes. Then going into a "trance", she earnestly entreated that they should say nothing about it. The "controlling spirit" said also that she would not permit Mrs. Crindle to charge anything for the séance.

I have furnished the above account of the leading incidents of our séance at Mrs. Crindle's, not for the purpose of imputing any slur on Spiritualism, for what is true cannot be injured by error. It is our duty to weed out falsehood and imposture, retaining only the good and the true.

The séances of this lady are still continued, while she flourishes on the coin of the credulous "like a green bay tree." This she and her confederates will probably continue to do, as long as she can find dupes to fill her rooms, or until the eye of the law rests upon her fraudulent action.

JAMES G. WHITNEY.

San Francisco, Cal.

History of the Prehistoric Ages.*

A book true to the title of this work would be of immense value. The composers, if we can credit its contents, must possess special advantages to enable them to make it true to its name. A band of spirits who "lived about 40,000 years ago" are the authors, and they were assisted by "six bands of spirits, all above and beyond" them, who gave them information on subjects beyond the knowledge of the four hundred and sixty centenarians; though it would seem as if they might have known enough to write a work on the prehistoric ages without the necessity of consulting spirits belonging to still more ancient times. This book contains a multitude of statements as might be expected in reference to matters of which we know nothing, and it is only by examining those portions of the book about which we know something, that we can judge of the value of its statements in reference to matters of which we are entirely ignorant.

We have a statement on the first page that is to say the least very extraordinary: "Now the truth is, that the world is countless millions of years old, and that man was born or stepped forth as an inhabitant more than one hundred and fifty million years ago." We do not know of course how long man has been on the globe, as we cannot tell how old the white headed gentleman is, who walks down the street; but if any one said he was 1,500 years old, we should know that he was mistaken; and no geologist would hesitate to say that the man who claims for humanity an age of 150 million years is egregiously mistaken. In fact these ancient spirits seem to have discovered their mistake before they finished the work, and on page 385 they tell us that there is a difference of opinion among spirits as to the length of time that man has been on the earth, "the lowest estimate being 1,500,000 years and the highest five millions." They also tell us that the Atlantians "estimate the time at two millions and nearly a quarter," which in their opinion is "very nearly, if not quite correct." But what confidence can we put in a band of ancient spirits who make such blunders as this? Possibly if they had been only forty-six hundred years old they would have come nearer the truth. Extreme age may have blunted their mental faculties.

On the tenth page we have "the sands of the Siberian desert encroaching upon the fertile valley of the Nile." I suppose the writer meant the Saharan desert, but men who are not more than forty-five years of age would hardly make such a mistake as that, and spirits forty-six thousand years old can hardly be excused for such an error. On the seventeenth page we are informed that the sun "is a habitable globe, peopled with human beings." Spectrum analysis, however, has demonstrated that the sun is so hot that iron, nickel, copper, zinc and other substances exist in its atmosphere in the state of vapor, while flames of incandescent hydrogen have been seen by various observers in some cases rising in its atmosphere to a height of 50,000 miles. For human beings to live on such a heated body as the sun, they must have constitutions resembling those of sinners in an Orthodox hell.

On the seventy-fourth page we are told that when limestone is rich in fossils, "it become when buried an excellent fertilizer on soils that are too acid, while, upon the other hand, the silurian limestone is worthless for this purpose." The fact is that there are no limestones more highly fossiliferous than many of the silurian limestones, and they are used when burned for fertilizing soils in ten thousand places.

On page eighty-eighth we read, "The limestones of the New Red Sandstone were an advance over those previously deposited, gypsum being now for the first time in the world's history deposited." And yet all the gypsum beds of New York State are in the Onondaga Salt Group, in the Upper Silurian formation, laid down millions of years before the beds of the New Red Sandstone were deposited.

We are informed (page 262) that "freemasonry, as it is called in the present day, had its birth on Atlantis at least 50,000 years ago." Freemasonry, it is well known is quite modern. Chamber's Encyclopedia, article Mason, says, "Modern freemasonry is an innocent mystification. . . . of British origin and dates from the seventeenth century. Its real founders were Elias Ashmole, and some of his literary friends. "Instead then of having its birth 50,000 years ago, it is not even 250 years old.

To expose all the errors of this pretentious book would require a large volume. As a history of prehistoric times it is utterly worthless. The composers of the work are probably honest men, but thoroughly infatuated, and the spirits are in all probability the fancies of their own minds. The title page states that it was "translated" by Dr. Cooper. In what language then was it originally written? If in some celestial tongue, how did Dr. Cooper obtain such a knowledge of the language as enabled him to translate it?

The paper on which the book is printed is excellent, the typography is good, but the binding is poor, the proof-reader was very careless, and the writers have made such gross errors in reference to matters with which we are acquainted, that we can place no confidence in their statements about other matters. Whoever buys the book for information will lose both his time and his money.

WILLIAM DENTON.

ANOTHER VIEW.

The book recently published in this city, entitled, "History of the Prehistoric Ages," written by the ancient historic band of spirits through the hand of Leonard Herbert Nason, of Chicago, Ill., and translated by James Cooper, M. D., of Bellefontaine, O., is one of the most remarkable books of the present age.

It is perspicuous in style, in easy flowing sentences, comprehending much in the smallest compass in which ideas can well be expressed; and the reader will find it difficult to stop short of reading the volume through when he has once commenced it. The claims set up by the author are startling, and have caused some who have heard his statements to pronounce him crazy, and have expressed great sympathy for him on this account; but he who reads the book carefully will soon find that it is not the product of an insane mind.

Prof. Tyndall never said anything more beautiful in his philosophy of light and heat than some things found in this book. Speaking of the carboniferous age before man appeared on the earth, the writer—whoever he may be—says, page 62:

"The sunlight that shimmered down through the misty atmosphere of that interesting period of the earth's history, was absorbed, concentrated, by the leaves of the trees and plants, the needles of the pines and fronds of the ferns, stored away in the form of carbon, and man now illuminates his dwellings, factories and cities at night with the light that shown only during the day millions of years before the first footsteps of the first man pressed the soil of earth."

"Nothing is ever really destroyed or lost. The *aniline* colors are nothing more nor less than the colors of the flowers that bloomed in that far off period. They faded out and were apparently destroyed by fire and decay, but they had absorbed from the sun the necessary rays to perfect their colors, concentrate them, and though they disappeared from view and were locked up for untold ages in the dark bosom of the coal strata, yet when the chemist brings his science to bear upon them they are released, and the dyer utilizes them, and the human family beautify their persons by dressing in garments colored by them."

The teaching of this book is not in harmony with the Bible in reference to the origin of man and the periods required for the formation or preparation of the earth to make it possible for life to exist upon it. It is, however, in harmony with the teachings of the christian scriptures in reference to the angel and Spirit-world, the immortality of the soul and our existence in a future state.

When the matter is once settled and the fact proven beyond a doubt that his hand was controlled to write in characters and in a language unknown to himself, and that Dr. Cooper, of Ohio, did actually translate these strange letters and language into the beautiful English in which we now have the book, then it must become a matter of great interest to the scientific and the religious world.

A. MILLER, M. D.

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*History of the Prehistoric Ages, written through the hand of L. H. Nason and translated by James Cooper, M. D. Price [illegible]. For sale by the Religio-Philosophical Publishing House, Chicago, Ill.

To Col. Ingersoll.

Robert, I am impressed with a message to you. I have read some of your writings and see that you are a benevolent man, and very much in earnest. Many of your sayings are excellent, but many of them give me pain.

We christian people did not make the Bible, nor the churches, nor the sects, nor the system under which we were born and in which we have been educated. We naturally believe as we are taught in childhood, until we are instructed in something better. We ought not to be reproached as if we had invented the system taught us in infancy. If the Bible is all bad, we certainly want to know it, but show it to us kindly, and compassionately, for you have a compassionate disposition. If it is partly good and partly bad, assist us to discriminate the bad from the good, and be discriminating yourself, for you have a very keen and penetrating mind. But do it gently and fairly.

You are a most effective platform speaker, and in a political campaign, can make a very telling attack on the party you oppose. And in politics it is unhappily too common to bring sweeping and indiscriminate charges against an opponent and to caricature, or misrepresent; sometimes consciously, sometimes unconsciously, the views of antagonists. Do not carry over the methods of political partisanship into the religious arena. Remember all christians are your brethren, and are entitled to polite and gentlemanly treatment at your hands, and by this means only can you succeed in your benevolent wish to change our opinions.

We have been educated to think the Bible a revelation from God. Are we to blame for that? Can we change our belief in a moment? Ought you to be angry with us and use words of ridicule and contempt and anger? Is it kind? Is it polite? Is it gentlemanly? We have been educated to think God as revealed in the Bible, a perfect being; it is not a mere speculation; it is a feeling. We cannot help feeling deeply on this question; it excites our reverence, our affection, our loyalty, our love. Is not man by his very constitution a religious being, a worshiping being? You say we make our God. No, he is made for us by our mother when she teaches us to say, "Our Father which art in heaven!" He is made for us by the Bible which tells us "God is Lord!"

We do not make our God. You might, perhaps, say we inherit him. There is some truth in that. You may also say that we all of us more or less modify, subjectively, the idea of God handed down to us by tradition. This is and must be true. It is only by the analogy of our own minds that we can possibly conceive of God. God is the infinity of our ideal perfect man. Man—ideal man—is the miniature of the infinite God. But however we become possessed of the idea of God, it is to us very sacred and very dear. Now to hear a rude word spoken of a dear friend, a child, a wife or husband, or father, or mother, is painful. To hear you speak of our earthly father or mother as you speak sometimes of God, would give us acute pain. Believe, my brother, that it is equally painful to hear you speak of our heavenly Father with irreverence.

You somewhere describe it as your mission, to put another "o" in the word God. That may be so understood as to describe a high and noble aim in which all christians would wish to aid. Our conceptions of divine goodness are very low; our idea of the divine character very imperfect. Aid us kindly to correct them, but do not ask us to blot out that dear name God, and put an "o" in its place.

Take a pencil and mark out every verse in the Bible that you think open to criticism on ethical and moral grounds—would there not be a good solid volume left? Would you efface the Lord's prayer? Would you erase the sermon on the Mount? Would you find any fault with the dying prayer of Jesus?

CHARLES BEECHER.

Bridgeport, Ct.

The Germans call a graveyard "God's acre" where generations are scattered like seeds; and that which is sown in corruption shall be raised hereafter in incorruption.—*Longfellow.*

The Voice of "Ski."

To the Editor of the Religio-Philosophical Journal:

Those of your readers who have heard the voice of the spirit who calls himself *Skiwaukee*—"Ski," for short—need not be told of its wonderful quality, and almost infinite capacity for the expression of sentiment and feeling; but those who have not had the inestimable privilege, may be interested, perhaps, in hearing something about it.

We have enjoyed the great good fortune of having a visit from Ski's medium, Mrs. Hollis-Billing, on her journey from England—where she has been for some two years—to the great West, and during this visit some of us have for the first time listened to the voice of a veritable spirit from the other world. As on a similar occasion, related in an old book, when a spirit-voice was heard by mortals, "Our hearts burned within us," and springs of feeling were touched which had never before been reached.

Can you imagine a voice in which are blended the innocence of childhood, the vigor of manhood and the wisdom of old age; in which the softest and gentlest accents of true friendship and sympathy are tempered with a courage and firmness unknown in our sin-sick world; in which high aspiration and inspiration are poured forth in the simplest and most natural tones, with no touch of pretension, or shadow of vanity or pride; in which are conveyed ideas of the loftiest and most far-reaching character as well as those of the most personal and intimate nature; in which the most reverent sentiments are uttered with the same naturalness and simple sweetness as those of the most ordinary and every-day character; in which even the humorous and playful are combined with the severest didactic teachings, and all these variations expressed, not merely in the words which the spirit uses, but in *the very tones themselves?*

Some doubting Thomases ask for evidences of spirit presence. For such, I can not imagine a more convincing test than to listen to "Ski's" voice; that is, if they can open the ears of their understanding and allow the intonations of that voice to fall upon them without prejudice.

But aside from the power contained in the voice itself to express the varying emotions and sentiments intended, "Ski" possesses a power of spiritual vision and insight into the workings of the human heart possessed by no other intelligence whom I have ever met, whether in or out of the body. He pierces to the heart of the matter, and lays bare the inmost secrets with an ease and readiness which shows him a master-mind. "With charity for all, with malice toward none," he raises the down-trodden, cheers the desponding, encourages the doubting, and inspires the apathetic. His words have a meaning and force which go directly to their object, and yet leave no wound in the tenderest and most suffering heart. No one who hears the voice and words of Ski will ever complain that he is a proud spirit, or a vain spirit, or an ambitious spirit, or a deceiving spirit;—conviction will enter the mind that here, at least, is one who, in all respects, realizes the ideal of human truth combined with sympathy and loving kindness. If there are any beings in existence who rightly command the love and veneration of mortals, as well as their worship and reverence, Ski may be properly classed among them. Yet no doubt he would say, like one of old: "See thou do it not; I am thy fellow-servant."

Mrs. Hollis-Billing has left us for your city, en route to other western cities. While here, though her stay was short, she gave great satisfaction to the friends who called upon her, and to whom she became endeared by her sweet and gentle spirit and refined and lady-like bearing. I hope sincere inquirers will seek her presence wherever she goes, as they will receive that peace which this world can "neither give nor take away."

"SKI'S" (and your) friend,

CLANCY.

Washington, D. C., April 22, 1880.

Spirit in the Pulpit.

An immense audience gathered at the Congregational church on Sunday evening, to hear Rev. Mr. Cruzan's lecture on Spiritualism. Mr. C. is one of a rapidly increasing number of rising pulpit orators who dare to keep up with the spirit of the times. That the people are on the alert for some new departure in theology, that shall demonstrate the truth of alleged Bible mysteries, and prove beyond cavil that man, who is born to die, shall live again, was attested by the attention of the auditors, who listened earnestly for scientific proof of the immortality of the human spirit.

Mr. Cruzan frankly confessed in the beginning of the lecture that he had made statements a year ago regarding spiritual manifestations that recent developments had proved to him where erroneous, and it was due to his audience and to himself at an honest man to say so. He perfaced his discourse with the scriptural account of Moses and Elias as they appeared to Jesus and the multitude ages after their departure from the earth, followed by the narrative of the deaf and dumb spirit that had been cast out of a child by the same masterly will. His account of the scientific experiments that had been made in Germany was exceedingly interesting, and was doubtless new to the large majority of his hearers. The preacher did not claim originality for his discourse—a wise precautionary measure under all the circumstances—but he stood behind the late investigations of the famous lecturer, Rev. Joseph Cook, and accepted him as authority, which the most intractable of his deacons would hardly dispute. We have ourself witnessed as wonderful phenomena as any described by the speaker, and have received many messages, all of remarkable intelligence, purity of sentiment and beauty of diction. Spiritualism as a fact, we acknowledge. As a religion, we have not accepted it, because we have not seen that its public leaders, with few exceptions, have been worthy of emulation in their teachings, lives or character.

Next Sunday evening Mr. Cruzan will continue the subject. Those who wish seats must go early.—*The New Northwest.*

It was remarked that no physician in Europe who had reached forty years of age, ever, to the end of his life, adopted Harvey's doctrine of the circulation of blood; and that his practice in London diminished extremely from the reproach drawn upon him by that great and signal discovery.—*Hume*, V., 37.

O grief thou art classed among the depressing passions. And true it is that thou humblest to the dust; but also thou exaltest to the clouds. Thou shakest as with ague; but also thou steadiest like the frost. Thou sickenest the heart, but also thou healest its infirmities.—*De Quincey's Confessions.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

The world is strong with a mighty hope
Of a good time yet to be,
And carefully casts the horoscope
Of her future destiny;
Poet and prophet, priest and sage,
Are watching with anxious eyes,
To see the light of a coming age
On the waiting world arise.
Oh! weary and long seems the time to some,
Who under life's burdens bow,
For while they wait for the time to come,
They forget the good time now.

Yes! a good time now for we cannot say
What the morrow may bring to view,
We are only sure of the time to-day,
And the course we must pursue.
No better time was ever sought
By a brave heart under the sun,
Than the present hour with its noblest thought,
And the duty to be done.
'Tis enough for the earnest soul to see
There is work to be done, and how,
For he knows that the good time yet to be,
Depends on the good time now.

There is never a broken link in the chain,
And never a careless flaw,
Cause and effect and loss and gain
Move true to a changeless law.
Now is the time to sow the seed
For the harvest of future years—
Now is the time for a noble deed,
When the need for the work appears.
You must earn the bread of your liberty
By the toil and sweat of your brow,
And hasten the good time yet to be,
By improving the good time now.

'Tis as bright a sun that shines to day
As will gild the coming time,
And truth has a mighty word to say,
Through their oracles sublime.
There are voices in earth and sea and sky
That tell of the good time here,
And visions that come to faith's clear eye,
The weary in heart to cheer,
The glorious fruit on life's goodly tree,
Is ripening on every bough,
And the wise in spirit rejoice to see
The light of the good time now.

The world rests not with a careless ease
On the wisdom of the past,
From Moses to Plato and Socrates
It is onward, advancing fast.
The words of Jesus John and Paul,
Stand out from the lettered page,
But the living present contains them all
In the spirit that moves the age.
Great, earnest souls, by the truth made free,
No longer in blindness bow,
The good time coming, the yet to be,
Has begun in the good time now.

Then up, nor wait for the promised hour,
The good time now, is best,
The soul that uses its gift of power,
Shall be in the present, blest;
Whatever the future may have in store,
With a will there's ever a way,
And none need burden themselves with more
Than the duties of to-day.
Then up with a spirit brave and free,
And put your hand to the plough,
And hasten the good time yet to be,
By improving the good time now.
[*Lizzie Doten.*

In trying to quote from the above grand and impassioned poem, I could not refrain from yielding to the desire to give it entire to the readers of the JOURNAL. To many it may be a new source of strength and inspiration, and those who are familiar with the glowing words of one of our profoundest sybils, will surely be glad to read them again and again.

There will be a mass meeting for all women who want to vote, to be held at Chicago, Illinois, at Farwell Hall, on Wednesday, June 2nd, 1880. Some of the best speakers in the United States will be present. This meeting is called by the National Woman Suffrage Association, of which Susan B. Anthony is President, and Mrs. Matilda Joslyn Gage Chairman Executive Committee.

A dramatized "Josiah Allen's Wife," making a capital comedy, is played in California, and Mrs. E. B. Duffy, editor of the Vineland *Times*, N. J., has just finished a play entitled "Zeke Bigelow, a New England Farmer," which is said to be very humorous and successful.

The *National Citizen* gives one of numerous instances which occur in W. T., and which would make the most conservative woman throb with indignation. The case is this: A young lady made a declaratory statement in regard to a pre-emption claim. She afterward married, and continued to reside upon the property which she had improved from the first. Under her new name she proved up her pre-emption claim and paid her money, without, however, being able to get the property at all. The Land Office decides that though she has complied with all the terms of the law, she cannot take title, *because she is a married woman!* The Land Office now want an act of Congress passed legalizing the conveyance of the patent to the wronged young woman, or enabling it to return the price received for the land. This robbery is legal, and is only one of many unjust laws in regard to the rights of woman, which suffragists ask shall be changed.

Prof. Swing is described as saying in one of his lectures: "There is an ideal government and religion yet to be reached; there is also an ideal woman infinitely sweet and sweetly infinite, gradually coming into our lives and homes.

An exhibition of paintings by several young women pupils of the late Wm. Hunt, of Boston, has pictures by Miss Cranch, daughter of C. P. Cranch, the artist and poet, and Miss Hale, daughter of Rev. E. E. Hale, which are highly praised.

Miss Kate Sanborn, daughter of the President of Dartmouth College, among her lectures has an interesting one upon "The Spinster Authors of England," including Queen Bess, the three Janes—Jane Austin, Jane Porter and Jane Taylor—Maria Edgeworth, Joanna Baillie, Mary Berry, Caroline Herschel, Miss Mulock and Frances Power Cobbe.

The passing away from this life of Mrs. Lydia Dickinson, widow of Senator Dickinson, of Binghamton, N. Y., full of years and loving respect, has recalled the early history of this happy pair who were wedded lovers for nearly half a century. At the time of their early marriage, he was uneducated but desirous of learning. She accordingly became his teacher, and submitted to every privation for the sake of his devoting his days to study. Her eminent virtues, as well as womanly culture and wifely devotion, enchained his affection to the last. She always cheered his devotion to principle, and aided him to be true to his noblest self, and in return was the pride of his life. A week before he died, the statesman penned these lines.

TO LYDIA.

We started hand in hand to tread
The chequered, changeful path of life,
And with each other, trusting, thread
The battle-fields of worldly strife.

* * * *

No change of life, no change of scene,
No fevered dreams, nor cankering cares,
No hopes which are, or e'er have been,
Nor wrinkled brow, nor silver hairs,

Have ever changed that vow of youth,
Or blotted out from memory's page,
But warm as love, and pure as truth,
It ripens with the frost of age.

"Something of Importance."

PROF. KIDDLE CRITICIZES A. J. DAVIS.

To the Editor of the Religio-Philosophical Journal:

The gifted seer of this spiritualistic age, in your issue of last week, undertakes to give an account of "something of importance," which he says *he has been told* "is transpiring" in New York. This important something he intimates is an attempt to "give form" to spiritualistic effort and teaching; and he mentions my name among those of the "leading gentlemen" who are concerned in the movement. In this connection he says: "The drift of *all thoughtful Spiritualists*—especially the influential leaders before mentioned—is undisguisedly toward existing sentimental christianism," and adds: "You will now and always find me outside of the party lines." These remarks are scarcely coherent, when taken in connection with his previous allusion to the "non-progressives who begin to enter under the wings of christian Spiritualism."

What is this *drift* which he has observed in *all* thoughtful Spiritualists? If in all thoughtful Spiritualists, why not in A. J. Davis? Is he not thoughtful? Is he not a Spiritualist? Which does he disown, thoughtfulness or Spiritualism?

Perhaps, he means that all thoughtful Spiritualists are beginning to acknowledge the unity of the teachings of the angels in Christ's time, and those which modern inspiration brings. Still, I do not wish to suggest interpretation; but I wish the statement were a little more coherent.

Mr. Davis might have written from actual knowledge, instead of rushing into print on mere rumor, if he had so pleased; and I must say it would seem to me more in consonance with the harmonial teachings of "love and wisdom."

The movement referred to is entirely incipient and preliminary. As to leadership, which Mr. Davis seems to fear, he need not be anxious. The names he mentions constitute a sufficient guaranty that no usurpation is attempted and no extreme views, progressive or non-progressive, are entertained. For myself, I say nothing, being prepared to follow wherever the truth leads, and under any standard bearer.

Let me ask, cannot Spiritualists unite *as such*, without carping over side issues? Have they not enough of the harmonial philosophy to "agree to disagree" on all other issues? They certainly do not need to learn that no man, be he seer or not, has arrived at the acme of wisdom?

Mr. Davis is right in keeping "outside of the party lines;" but must he keep aloof from the drift of all thoughtful workers in the cause with which he is idintified? Let us have *unity*, even in diversity; for "in union there is strength," and I verily believe that the time is at hand when Spiritualists will find they need all the strength that unity and harmony will bring; for the non-spiritualistic world have not yet realized how much strength there is in the movement to induce them to combine *their* forces against it. *Verb. sap. sat.*

HENRY KIDDLE.

New York, April 26th, 1880.

BOOK REVIEWS.

SAKYA BUDDHA, a Versified, Annotated Narrative of his Life and Teachings; with an Excursus, Containing Citations from the Dhammapoda, or Buddhist Canon. By E. D. Root, an American Buddhist. Price, $1.00. For sale by the Religio-Philosophical Publishing House, Chicago, Ill.

This book is written by a man full of enthusiasm, who has given his subject much thought and study. A closing paragraph in his preface would indicate that the "American Buddhist" was also a Spiritualist: "Deep-versed by true missionary zeal to blazon far and wide the incomparable law of the gentle Lord Buddha, and knowing beyond a shadow of uncertainty accompanied by an overwhelming cogency of evidence, that my earth-flown friends, hovering near the fringe of supernal spheres, are swaying and shaping my career."

The versified narrative of Buddha's life and teachings fills seventy pages with common-place poetry, which had better be prose, yet which gives a correct narration, from the best authorities. A stanza will illustrate its qualities:

"He oft was heard bemoaning
That sin enthralled the mind;
No blood for crimes atoning
He shed to save mankind;
But voiced in lucid manner,
If passions were subdued,
The soul would reach Nirvana,
Where woe-wails ne'er intrude."

The annotations give (in fifty pages) valuable information from Alabustu, Max Muller, Beulé, Bigandet and others, and show faithful care for historical accuracy. The excursus, of twenty-eight pages, is filled with extracts from the Dhammapoda, held as the real sayings of the great Hindoo saint and reformer by hundreds of millions in Asia,—words of rare beauty and power, teaching a fine spiritual culture, pure morals, self-poise, and sweet tenderness.

◆

BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology, and in Relation to Modern Physiology. By Henry S. Drayton, A.M., and James McNeill. Illustrated. Extra Cloth. One vol., 12 mo., pp. 334, $1.50. New York: S. R. Wells & Co., Publishers, 737 Broadway. For sale by Jansen, McClurg & Co., Chicago, Ill.

This is a popular re-hash of Fowlers & Wells's stereotype works on phrenology, whose wilderness of words and sterility of investigation, or to resort to a medical metaphor whose diarrhea of books and constipation of thought, has put an end to the progress of an imperfect science, by discouraging all really scientific exploration and tests in a region which if not yet taken possession of by bedlamites and penny-pedlers, is one in which further progress is paralyzed by the din of its smatterers. Not one valuable contribution to phrenological research has been made since Gall, Spurzheim and Combe ended their honest and valuable labors.........The potent objections to it in its present incomplete stage as recognized by leading anatomists and metaphysicians of Europe remains still unanswered. The French anatomists, however, are beginning of late years to renew the respect which was won for the infant science by its early explorers. It is to be hoped that books founded on the exterior observations of skulls will not discourage by their superficiality the progress which so much needs to be made in a comprehensive study of the functions of the brain.

◆

Partial List of Magazines for May Just Received.

The Herald of Health (M. L. Holbrook, M. D., New York). Contents: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

The Young Scientist. (New York City, No. 11 Dey street.) This is a practical Journal of Home Arts for Amateurs.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece: The Twin Cousins; Out in a Shower; A Spring Snow-Storm; Jacob Abbott; Nonsense Rhyme; An Uninvited Guest: Nursery Tiles; A Leaf from Annetta's Diary; May Miracles; A Spring Song; Five Little Peppers; How we went Bird's Nesting; In ye Olden Time; The Bedpost Doll; Our American Artists; The Army of the Spring; Jim's Troubles; Two Young Homesteaders; Two Years Old; The Kitty Keeping House; The Storks and their Friends; In a Minute; Concord Picnic Days; A Protest; Professor M. P. Paul; The Carnation Mouse; Tangles; Music. The stories are highly intertaining and most of them are finely illustrated.

The Western Magazine. (Western Magazine Co., Chicago, Ill.) Contents: Kansas; Mrs. Warden's Club; Columbus: A Terrible Secret; The Dead Bird; Editorial; Literary Notes; The Home; A Chat with Mrs. Methuselah; For the Children; Hygienic Notes; My Baby *or My Dog?* Comfort; Literary Marriages; Through the Day; A Chinese Banquet; Belgium's Semi-Centennial; Calendar of Events.

The Ladies' Floral Cabinet. (Adams and Bishop, New York City.) This magazine is especially adapted to ladies, being devoted to Flowers, Window Gardening, Housekeeping, and many topics of fireside amusements.

Andrews' Bazar. (W. R. Andrews, New York.) This is published monthly and contains interesting articles upon Art, Literature Fashion and current topics of the day.

Art Amateur. (Montague Marks, No. 20 East 14th street, New York.) A monthly journal devoted to the cultivation of Art in the Household.

Andrew's American Queen. (W. R. Andrews, New York City.) Devoted to Art Literature, Music and Society.

Free Thought. (E. C. Haviland, No. 1 Little George street, Sidney, New South Wales.) For March.—Contents: Morality without the Bible; Francis W. Newman: The Antiquity of Mesmerism; Chas. Bright; Audi Alteram Partem: Are Christianity and Spiritualism Antagonist? "But Whistlin' on the Lord's Day I'll no Pairmet." Prize Essay Against Spiritualism; Science the Safeguard of Religion; Is the Practice of Spiritualism Desirable or Justifiable?

New Music.

First 20 Hours in Music, by Robert Challoner. Cincinnati, O.: Geo. D. Newhall & Co. This will attract the attention of teachers and amateurs in the study of music. To most teachers the first lessons to their pupils are a severer task than subsequent ones, and any agency that will lighten the task and shorten the labor will be a welcome boon. The book is neatly gotten up in a convenient form, and is sold at 75 cents per copy. To teachers, sample copies 50 cents each.

◆

Part Seventh of the Second Volume of Mrs. Martha J. Lamb's "History of the City of New York" Opens with a brief but graphic introduction to the leading lawyers of the period, when New York first became the national capital. It embraces many subjects of varied and special interest.

One of the chief attractions of this number of the work is an account of the part taken by New York in the framing of the Constitution of the United States. An elaborate account of the great Federal celebration in New York is accompanied with a full page picture by Alfred Fredericks, illustrative of the gorgeous pageant, of which the ship *Hamilton* was the most conspicuous feature. The arrival of Washington and his inauguration upon the balcony of Federal-Hall, in Wall street, completes one of the most important and attractive chapters in the work thus far.

Among the other illustrations is a fine portrait of Gouverneur Morris, and a picture of the Walter Franklin mansion, near the site of Harpers' Publishing House, where the first President of the United States resided.

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CHICAGO, ILL., May 15, 1880.

Mosaic Work in Modern Preaching.

In the *Christian Union* of April 21st is a sermon by Henry Ward Beecher, which, as a piece of mosaic work, in which there is a happy accommodation of the principles of atheism with those of superstition, is worthy the study of all thoughtful minds. The sermon is from the text, "Love is the fulfilling of the law." He first regrets that there is but one word, love, to express widely different emotions from the "appetites and passions" up to the "sentiment of benevolence," which "differ by the whole length of the scale of the human faculties, from the base to the very top." Elsewhere he speaks of "men whose imaginations are set on fire of hell; to them there is solicitation in the air almost." In such phrases as these there is the old, unscientific; contemptible superstition which has saturated paganism of a hundred kinds as well as monkism and christian asceticism in the dark ages, that all appetites that have to do with the maintainance of the individual, and the propagation of the race, are "low." The relation of the sexes is low, and those in whom the sense of this relation is healthily vigorous, "go with steps beating like drums to damnation." Mr. Beecher well knows that this whole theory of human nature is false, unscientific and prejudicial to any true study of the bases of sexual virtue.

But certain untimely incidents in his own career having effectually "muzzled" him on these points, he is compelled to endorse the old superstitions and leave the apprehension of a more wise and healing doctrine to some future age. He then says:

> "Now, we are taught in the New Testament, undisguisedly, that this central element of sympathy and sensitive good will, or love toward all sentient beings, whether good or bad, universally unvarying, is the organizing center of human character. It is the only center around which all the faculties of a man's nature can be made to work harmoniously."

And we are taught by the history of mankind and by daily observation that this is just wherein the New Testament is mistaken; the love of self is the mainspring of industry and therefore the sire of wealth and grandsire of civilization; the love of the other sex in which Mr. Beecher pretends to see only a force which leads one "with steps beating like muffled drums to damnation," is the mainspring of the family and of the domestic relations; the love of property which he says, with that taste for fictions which everywhere distinguishes the true servants of superstition, makes "men so avaricious that their very bones, if you would dissect down to them, would be found to have the color of gold in them," is the mainspring of agriculture, manufactures and commerce and is the central steam that generates the force that impels Plymouth church itself, including the eloquent pastor. It is the appetites and passions which Beecher stigmatizes as "low," that actually, in his own belief, form the centre around which man's faculties are made to work harmoniously; for Mr. Beecher, side by side with his deference to popular superstitions, accepts and frequently reiterates phrenological theories concerning the mind, which are wholly at war with those superstitions. The very first deduction of phrenological science is that the appetites and passions called "low," occupy two-thirds of the human brain and call for two-thirds of its expenditure of force; that they are shared in nearly the same proportion by man and the higher grades of animals; that civilization is the product of their irresistible influence, working over long periods of time, and that benevolence, like reason, worship, or the artistic tastes, is never more than a very pale and inefficient light, a mere ornamental luxury, peculiar to later periods and of very subordinate influence. In short, "benevolence," which Mr. Beecher declares to be the hub of life, is a mere rivet in the tire, a dent on the periphery, and any attempt to make a pivot out of it only belies nature and makes hypocrites out of honest men. Blind beetles and pismires, ants, bees and beavers, have been detected in acts of benevolence toward their fellows, which would put christians generally to shame by the excess of the spirit of self-sacrifice they show over the kind and quantity of benevolence usually obtainable from christians. This is to be accounted for, however, by the fact that the degree of nerve force they have to expend on emotions of sympathy and charity, has never been exhausted in listening to charity sermons. This degree of nerve force, if thus held unspent in every animal and man, is sufficient to prompt it, on the mere sight of misery, to some instinctive effort to relief. But if it has been drained away from the brain and nervous system by listening to or reading ten-column sermons on "Love," it is utterly spent, and having enjoyed the false ecstasy of a solitary and unfruitful charity in listening to the sermon itself, it has no force left with which to act or feel at the actual presence of suffering. It needs no demonstration that any man who listens to two charity sermons every Sunday for a year, would not at the end of that period give a hot-cross-bun to his grandmother to save her from starving.

But while Mr. Beecher blends enough of superstition and falsehood in his sermons to retain the support of such of his hearers as are still living in the sixteenth century, he gives them here and there a glimmer of the advances that are being made in physical science. Thus upon the question whether man appeared by the special creation of a single pair, or by evolution from the lower animals he says:

> "It is sometimes said that we sprang from the lower animals. I am more anxious to know where we are going to than I am to know what we came from. It is a matter of very little consequence whether we did or did not come from the lower animals; but it is undertaken to show, as a preparatory argument in this matter, that the animals being the rudimentary forms which we have left behind us, in looking at them we see as it were, the hole of the pit out of which we were digged in the lower stage of animal life; and they have some faint resemblances of men. The dog has love, and fear, and jealousy, and pride, and intelligence, and so on; but there are differences that absolutely discriminate between the human race and everything below them in the number of the faculties or forces in the human mind, in its infinite susceptibility and educability, and in the endless variations through relative combinations which are possible to it. Very likely there is some resemblance between animals and men; but all the treasure of animals compared with that of man is as a beggar's penny in the hand of a pauper compared with the wealth of a Crœsus. Animals are hardly worthy of a comparison with men. While they have one, two, three, four faculties, we have thirty at least. While their faculties are susceptible of but few combinations ours are susceptible of thousands."

In saying that man has thirty faculties at least, Mr. Beecher alludes to and accepts the phrenological basis. Of course there is much falsification in such pseudo-science; but we give it for its kind, not for its quality. Unfortunately that basis nowhere recognizes or admits of any introduction of new faculties in man that do not exist in animals, and in saying that animals are hardly worthy of a comparison with men he ignores the fact that in some qualities men are hardly worthy of comparison with animals. Mr. Beecher could not compare with a cat in his knowledge of locality or ability to find his way, nor with an ant in recognizing his fellows, for an ant, says Sir John Lubbock, will recognize every member in a congregation of 200,000, while Beecher would find it difficult to do so in one of 5,000. But a little garbled science is better than the old myths of Zoroasteranism, the false ideas of a warfare between the lusts of the flesh and the purity of spirit, which have descended through the New Testament from the Hindoo, Persian and Chaldean paganism. For a time they may seem to blend in Mr. Beecher's talks with the discoveries of Gall, the atheistic notions of Comte, Haeckel and Spencer, in a net-work so fine that it is not easy to trace where the superstition is lost or the science begins. But in due time the science alone will be found to "wear and work" better than the blending of science with superstition.

Decision of the Committee on the Merits of the Various Anniversary Reports.

Our readers will recollect we offered $5.00 cash for the best, and one year's subscription to the JOURNAL for the second best, report of the celebration of the late anniversary of Modern Spiritualism. We were gratified to notice the greatly improved character of the reports over those of previous years, and have no doubt but that with proper inducements they will continue to improve from year to year.

Two of the committee were in favor of Mr. W. E. Coleman's report for the first prize, but it not having been forwarded until after the time named in our offer, was barred out. The report of "Helen Mar" also suffered exclusion from the same cause. The decision of a majority of the committee awards the 1st premium to Miss Tillie H. Lees, of Cleveland; the 2nd premium to Mrs. Sara L. Van Horn, of New York.

THE HARMONIAL SOCIETY in Steck Hall, No. 11 East Fourteenth street, New York, is rapidly growing both in size, strength and earnestness. Mr. A. J. Davis announced last Sunday morning to a large audience that regular Sunday evening meetings would also be held until the commencement of vacation about the first of July. The evening session will consist of a service of music and of short addresses by different speakers. The management of the meetings will remain under A. J. & Mary F. Davis, who invariably participate in both morning and evening sessions. The singing of the Misses Conron at these Harmonial meetings, including the organ instrumentation by Mr. Farnsworth, is itself a powerful attraction.

An unenviable phase of Mrs. Crindle's materialization manifestations is related in another column. Mr. Whitney who furnishes the statement is vouched for by Mrs. Emma Hardinge-Britten and others, as a gentleman of good standing, with a reputation for truth and fairness.]

M. Renan on Job and Solomon's Song.

From one of Senior's "conversations" with the great Orientalist, M. Renan, who has done more to render the Bible intelligible to modern minds than all other living scholars, we learn the views of this profound interpreter and critic concerning both the Book of Job and the Song of Solomon. He believes that the Book of Job dates before the period of the captivity, viz., in the reign of Hezekiah, in the beginning of the eighth century before Christ, when the Jewish language was still spoken and when "the peculiar institutions which *after the time of Josias*, completely separated the Hebrews from the surrounding nations, either did not exist or were not known to the writer of Job." Any one familiar with the writings of Voltaire will see that M. Renan here endorses the view taken by the latter, of the date of that system of Mosaic law and theology which current orthodoxy assumes to have been coeval with Moses, but which Voltaire and after him Paine showed to have dated from the reign of king Josias, 800 years after Moses' death.

This critical opinion on the part of M. Renan must also imply that he regards the account given in 2 Chron., ch. 34, vers. 14 to 33, of the finding of the "Book of the Law of the Lord given by Moses," during the repairs that were made in the temple in the reign of king Josias by Shaphan the Priest and Hilkiah the scribe, as being in reality the period of the invention of the five books usually ascribed to Moses. If so, then the opinion entertained by Voltaire and Paine, that the Jews as a nation continued to be idolators for eight centuries after the death of Moses, and indeed were only brought under the so-called law of Moses twenty-six years before the destruction of the Jewish nation, must also be the opinion of M. Renan. And if so he must also regard as impostures the so-called "Books of Moses," to establish the authenticity of which as the works of Moses, the entire Jewish priesthood of the period of Josiah had to be slaughtered (vid. 2 Chron., ch. 34) and a new priesthood created that should be loyal to the new law concocted by Shaphan and Hilkiah, and if so, then the so-called law of Moses, including all its cosmogony and history, dates not from the period nor from the pen of Moses, but from the reign of Josias, though scraps of earlier writing might, as M. Renan says, have been thrown into it. If these are his views they are more important than any thing Mr. Senior drew out of him concerning the Book of Job. He regards the Book of Job, however, as being "the work of a Bedouin Arab endowed with that sublime and gloomy monotheism, which to this day forms a far more prominent and perfect feature of the Mahommedan faith than of christianity." Job doubted and denied God's moral government and was anything but a patient man. While his sayings are self-contradictory, yet the whole work teaches only that the presence of evil is an insoluble mystery, and that the world is not governed on the principle that right shall by any necessary law triumph over wrong, *i. e.*, it is not in any proper sense under a "moral" government.

As to the Song of Solomon, Renan thinks the two christian interpretations, Protestant and Catholic, in both of which the speaker is Jesus, and in the former of which the Beloved one is the church, and in the latter the Virgin, are both "indescribably absurd." He believes with Ewald and Hitzig that it is a purely secular, but moral drama. M. Renan says: "It represents the resistance of a country-girl taken from her lover into the harem of Solomon, and her triumph and return to her lover. I believe the principal dramatis personæ to be the Shulamite girl, the lover, and Solomon, with a chorus consisting sometimes of the women of the harem, sometimes of the inhabitants of Jerusalem, and sometimes of the villagers of Shulam.

"In my book I have attempted to divide it into acts and scenes, and to assign his part to each character. It is without doubt most inartificial; the story is obscurely hinted at. The changes of scene are abrupt, and incapable of actual representation. Sometimes the actor tells what he is supposed to be doing.

"It seems to me that the poem is a libretto not intended to be read, but to be the framework of an entertainment consisting of song, dancing, declamation and recitation,—perhaps to be acted at a marriage. With all its defects, however, it is one of the most valuable specimens of Semitic poetry. Without it we should not have known that the stiff, austere, Jewish character was capable of tenderness. We should have had no picture of real love, founded on early intimacy, resisting the temptations of a court."

By the help of true scholars like M. Renan, it is possible that the Bible, which so long as it is ignorantly revered as the pretended archive of a revelation, must also be ignorantly assailed by uncritical hatred, may be rescued from both the reverence and the hatred which forbid its true worth being known.

Mrs. Emma Hardinge-Britten will remain in San Francisco until after the third Sunday in May. She will lecture at Salt Lake City on the 23rd, and at Madison, Nebraska, Sunday the 30th, beginning her engagement at Cleveland the first Sunday in June. She has not, we believe, as yet accepted any of the offers for July, and societies wishing her services can address her for the next week care of Mrs. Ada Foye, 126 Kearney street, San Francisco; after that in care of the office of this paper. She will stop in Chicago for a day or two where she and her husband will be the guests of the editor.

Professor Swing.

Brother Swing got so much credit for moving half an inch forward from the Westminster Catechism, that he failed to detect that his merit consisted in making the forward movement and not in the limitation he assigned to it. Lately as he comes to advertise his limitations, and to write up over the door of his new Central Hall, "No more forward movements will be made here on any pretext whatever," his mediocre arguments for standing still or going backward, seem so "crabbed" and timid that one could almost expect a sharp clap of thunder would make him, crab-like, cast the very claws with which he fought his way out of Presbyterianism. In a late sermon, Mr. Swing gets off the following sweet morsels of false science as fallacious arguments for man's immortality:

> "Brutes die at a regular age, man at unknown times; because nature permits brutes only to live, but to man the higher possibility of living well and beautifully. With the brute, existence is the end desired; with man, the end sought by the Creator is the quality of his existence. Brutes die indeed, but man only can pronounce the word tomb.

The dogs which our policemen are killing with strychnine, the horses which are occasionally beaten or frightened to death, the animals of all kinds which form the prey of others, or voluntarily commit suicide will be very grateful to this shallow pretender for his announcement that "brutes die at a regular age." It deserves to be classed with Paul's botanical wisdom, "Thou fool that which thou sowest is not quickened except it die" Is it not a little singular that theologians, in attempting to prove immortality, should set to shrieking as scientific facts these frivolous falsehoods? The age at which animals die is even less certain than that at which men die, and if one half the power of nerve which now goes in to pulpit misrepresentation, were applied to the scientific investigation of the causes of disease, it is highly probable that it is in a scientific sense unnecessary that any human being born with vitality enough to carry it through its teething, should die at any age short of seventy-five. Where does Mr. Swing get his new revelation that it is not possible to brutes to "live well and beautifully," or that to them it is existence only and not the quality of their existence that is the end desired? So far from this being true there is hardly a quality of human excellence in which some brute does not excel him. We commend to him Lindsey on Mind in the Lower Animals. The birds are so much more graceful and free of movement, that theologians have never been able to conceive of an angel state without borrowing from the birds their wings. Even Mr. Swing doubtless expects a much larger pair in due time than would suffice for an ordinary goose. The ant is so much the superior of man in his power of association that he knows every fellow in a community of 200,000, while no man can recognize more than a few hundreds of his fellows, and many cannot recognize any but the prosperous and those who can be of service to them. These preliminary breaches of science are committed in order to lead up to the climacteric statement that "Brutes die indeed, but man only can pronounce the word tomb." Unfortunately a parrot will pronounce the word "tomb" as accurately as Mr. Swing; and for ought that appears in this argument, knows as well as he what lies beyond it.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

E. V. Wilson will lecture at Chariton, Ia., on the evenings of the 14th, 15th and 16th, instead of at Decatur, Ill.

J. A. Snodgrass writes: "We defeated the Doctors' Bill here in Iowa, but it required hard work. The chairman refused to bring it up in the lower house."

Giles B. Stebbins's new book, "After Dogmatic Theology, What?" contains in small compass a compact mass of facts and arguments needed by every inquiring mind.

Mrs. Farrie Chamberlain, the clairvoyant and clairaudient medium, of Lime Springs, Iowa, has removed to Spring Valley, Minnesota, where her field of labor will be more extensive.

E. V. Wilson spent several days last week at his home in Lombard resting, after a most successful course of lectures and public tests of spirit presence. He called at our office and appears to be steadily regaining his strength and health.

The poem delivered by Judge E. S. Holbrook, at the reunion of the Mexican War volunteers in this city, September 11th, 1879, has been published by the association in pamphlet form. It is highly interesting throughout.

Dr. J. M. Peebles lectures during the Sundays of May in Springfield, Mass. He has just concluded a series of six lectures upon "Foreign Travels," in Greenfield, Mass. He lectures the week day evenings of next week in Northampton, Mass.

Dr. J. K. Bailey spoke at Knox, Ind., April 22nd; at Donelson, Ind., 24th. He expects to spend a few weeks in Ohio, and may be addressed until further notice, at Milan, Ohio. He contemplates a trip Eastward during the season. Those desiring lectures from the Doctor will do well to address him soon.

We know our readers will share with us in the pleasure afforded by the announcement that Lizzie Doten has so far recovered her health as to warrant her in again listening to the solicitation of her friends to once more resume the lecture field. Her eloquence and sound logic will insure a full house and successful season wherever she is engaged.

Brooklyn (N. Y.) Spiritual Fraternity.

A very large and intelligent audience convened to-night. Col. Wm. Hemstreet, who had been announced to lecture, was unable to fill his appointment, which was very much regretted, as his lectures are very able and philosophical, but a press of arduous duties in his profession interfered; but as his lecture will do to keep and to read and re-read, we can rely upon it as one of our reserve forces at a future date. As there was not time to secure a lecturer to take his place, we invited Capt. J. W. Dye, of our city, to relate some of his marvelous experiences. Capt. D. is an old time Spiritualist of forty years standing. He is something of a medium, and is both clairvoyant and clairaudient. He said that he supposed he was a medium from his birth, and that when a small lad his grandmother called him to her death-bed and in bidding him good-bye, told him to remember that she was not going away, but would always be near him, and would always know what he was doing, either good or evil. He said that this admonition made a deep impression on his mind, and shaped his religious belief in all after time.

When fourteen years old, while in the field with a drove of cattle, he saw a schoolmate who had recently died, walking by his side, heard her voice, and he then became entranced, and when he came to himself he found he was at home, and the cattle that he was to drive there, in the field, and that he had from that time until now been able to hear spirit voices and see spirits.

The Captain was for many years connected with inland navigation in the western part of the State. He related several interesting incidents where a hand was placed upon his shoulder and a voice warned him of great danger. Among others of this kind, he related one of an accident to the boiler of a propeller, of which he was then the captain. The boat, boiler and machinery were all new. One morning he felt the well known hand on his shoulder and the voice said, "Get out of the boat immediately." He was led to the boiler and showed three stay bolts, and was told that they would be blown out. He warned the fireman in charge, but he was incredulous, as the whole machinery was new, and he doubted the information, and was killed by the bursting of those bolts at 3 P. M. the same day.

At another time, on another steamboat, one morning his wife said: "I and our daughter Gussie will go with you down the lake to-day." He said that he felt the hand, and the voice said they must not go. He told his wife what he heard, and she remained at home. He went down to the boat and found some forty boys who were employed on the Erie canal, and who were going back with their horses on the boat. He drove every one off the boat, warned the engineer and those connected with its propelling power, but they did not heed the same and the boiler burst, and they were killed and the horses were blown into the lake. Every one of the lads to whom he seemingly had been so harsh, had they remained, they would all have been killed. He said that all his life he had had such warnings; he never doubted this voice, for it always was truthful and of great value to him.

"At a circle in the country," he said, "I had been informed that if I would come to New York, the spirit of an Indian maiden would materialize, and told precisely how she would be clothed. This was in October; the following June I was in New York and visited Dr. Slade. At this sitting a slate was taken up by an unseen power, and carried across the table. I held the slate, and with my other hand held those of Dr. Slade, the slate being in my hand and held under the table. Several of my spirit friends wrote communications in their own handwriting. While thus holding the slate a spirit arm would come up, and its hand would take hold of my coat collar and pull it. Other persons present saw this done several times. This was in the afternoon with the sunlight streaming in at the window. A thumb and finger pinched my hand, and this was to me as satisfactory as the full-form materializations. At this séance a marble top table was moved about the room, a chair lifted up in the air in the broad clear light of day, and no human hands were near them and no devices or jugglery to produce this startling phenomenon.

"It was arranged that I could attend a séance for materialization in the evening. When I came I brought a small button-hole bouquet. I said that I would give this to the first spirit that appeared. I had no more than said this when a female hand and arm materialized and took it from me. Later in the evening this was presented to a gentleman from Rochester, who was a materialist, by his spirit wife, who requested that it might be given to her father, and was not seen during the evening until the spirit explained that it was her hand that took the bouquet from mine and gave it to her husband. "May Queen," the Indian maiden, materialized and appeared clothed precisely as she had promised me she would, and this promise made in October was fulfilled in June. My mother materialized, and at my request floated above the curtain.

"There was no cabinet at any of the séances with Dr. Slade—simply a piece of black cambric hung over a cord.

"My eldest daughter also materialized, and I could see clearly and distinctly every freckle on her face, and her curling hair was life-like and startling. A medium in the country, who always saw my second daughter with a bright triangular and luminous light about her head, also materialized, and she came with this same luminous light about her head.

"At Mrs. Compton's circles in Havana, New York, some years ago I placed Mrs. C. under the strictest test conditions. A committee of ladies disrobed her, and she entered the cabinet with not a particle of white on her person. I placed her in a sack, previously taking out her ear-rings and putting white cotton thread through her ears, and tying the threads to the chair, and sealing the knots with wax, impressing thereon my private seal. I also got fifty yards of annealed wire, and tied her in several places with what sailors know as a clove hitch. I had five of these knots, and if any strain was made on them, the stronger they would become; they were also sealed with wax, and stamped with my private seal. In less than ten minutes a spirit, Katie Brush, walked out beautifully clothed in white, sat on my lap and placed her hand on my head; an Indian chief, tall and commanding, came also. I should judge that he was at least seven feet tall. He gave an Indian war whoop that could have been heard a mile. He weighed forty pounds more than the medium. At the close of the séance the medium weighed eight pounds less than when she entered the cabinet. This cabinet was enclosed with solid lath and plastered walls, with the door in front. The medium was dematerialized. We entered the cabinet and after all these test conditions, she was not there: no clothing, no dummy, no confederates and no chance for exit except the door in front of us. I have seen her walk out transformed, or I might say transfigured. To have manifestations of this character your circle must be harmonious.

"At another séance with Dr. Slade, with simply a table spread thrown over a chair, several friends materialized, and I requested my daughter who died in child birth and who appeared with her babe in her arms, to dematerialize, and I requested her to commence the operation at the feet, which she did, her face being the last to disappear.

"The forms that appeared at Dr. Slade's, I could see through them, and they looked like the blue haze that you see on the mountain tops, too ethereal for this sublunary sphere. This daughter appeared first as she was when a bride, dressed in the beautiful wedding garments worn on that eventful day of her life, and when she came with her babe, she was clothed beautifully in white. I could see a thumb and finger over her head, weaving beautiful garments. In the very air we breath are the elements to produce all these wonders, when under spirit laws and forces, and controlled by spiritual beings who are thus able to spiritualize matter.

"At this séance at Dr. Slade's we heard the noise of escaping steam, and the fireman who was killed on the boat by the stay bolts being driven out of the boiler, materialized and gave all the incidents of the accident, and was fully recognized by me. This circle with Dr. Slade was on the evening of his departure for Europe."

Capt. Dye is a well known business man, formerly living in the western part of the state; he is a brother of Rev. Mr. Dye, editor of the New York *Observer*, one of the leading orthodox journals of New York city. He was listened to with deep interest, and he speaks in an easy conversational way that held his hearers to the close. This synopsis is necessarily crude and imperfect, and hardly does justice to the clear statement of facts given in a concise manner that carried conviction to all who listened to him. At our next experience meeting Capt. Dye has promised to give us a few more leaflets in his life's history.

Dr. Eugene Crowell, whose name is held in great respect and veneration by Spiritualists all over the civilized world, was present with us this evening. He made us a generous contribution at our organization, and his sympathies have been ever warmly manifested in the work of our Fraternity. On being invited to the platform he said: "It is now nine years since I have spoken on a Spiritual platform, and as the hour is late I shall not detain you but a few moments. I have been deeply interested in the personal experience as related by Capt. Dye this evening, for it is on such personal experiences that our faith rests. I will give a few facts in my own experience never before published. A brother-in-law and his wife sailed for St. Petersburg a few years ago, and while residing there, I received frequent messages from my Spirit friends, anticipating intelligence subsequently confirmed by letter. At a sitting through Dr. K., I was told that my relatives had left St. Petersburg, and that they were on their way to Liverpool, and that in seven days, I would receive a letter confirming the statement made. The last intelligence received from them direct did not predict any change of residence. The Spirit said that my friends were on a steamer bound to Liverpool, and that I would receive a letter postmarked at that city. On the evening of the sixth day after the communication was given, a letter was received by me, mailed as above stated, with the information that they had left Russia quite unexpectedly. At a séance, information was given that a young lady was a passenger on one of my ships from the Pacific coast, and that we would, in a certain number of days, receive confirmation of the statement. As this young lady had not expected to visit the Atlantic coast, while we did not doubt the truth of the statement of the spirit, we felt considerable interest to see it verified; all of which was confirmed in due course of mail."

Dr. Crowell related other interesting facts, and we hope that at some of our subsequent meetings, he may be willing to relate a few more of his many experiences received through some of the best mediums in the country.

Miss Mary L. Gridley made a few remarks confirming some of the statements of Capt. Dye. L. Lozier presided very acceptably at the organ. A very harmonious and fraternal spirit prevailed, which is eminently characteristic of all our meetings. A good many strangers were present to night, and our meetings increase in interest and importance each week.

S. B. Nichols.
46 Waverly avenue, Brooklyn, N. Y.

B. F. Underwood will be at Meafort, Ontario, May 12th, 13th and 14th.

Prof. Van Buren Denslow's articles on Organization are attracting much attention. The third paper on the subject is crowded out this week, but will appear in our next.

Prof. Wm. Denton will commence a course of lectures at Strawberry Point, Iowa, on the 13th inst., and at Duluth, Minnesota, June 1st. Those in the Northwest wishing to engage the services of this eminent lecturer, during the summer, can address him at Duluth, Minn.

"History of the Prehistoric Ages, written by the Ancient Historic Band of Spirits, through the hand of L. H. Nason, and translated by James Cooper, M. D.," is the striking title of a book which receives some attention in another column. For sale at the office of this paper; price $3, postage free.

"The Principles of Nature" by Mrs. Maria M. King, in three volumes, is, we are happy to announce, now on our shelves. The volumes may be purchased separately, for, though taken together they form a complete whole, yet either is readily understood without the others. See advertisement. In ordering a single volume, please mention the one wanted.

Mediums by assiduous attention to their profession, become forehanded, but it is seldom that one can boast of being four-husbanded; Chicago has had one of that sort, but after next Sunday, will have her no more for the present, as Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond, it is said, is about to go to England, having suddenly changed her mind after the departure from the city of the veteran lecturer, Major Thomas Gales Forster.

The Brooklyn Spiritual Fraternity seems to be increasing the interest of its meetings, which have always been full of interest; last week Dr. Eugene Crowell was present and spoke, the first time he has done so in nineteen years.

N. B. McKinney writes:

"The liberalists and Spiritualists of Van Buren and adjoining counties held their quarterly convention in Miller's Opera House, Bangor, Mich., May 1st and 2nd. The good cause seems to be steadily and surely gaining ground. Large and enthusiastic assemblies met the speakers at each session of the convention. The different meetings were very ably addressed by J. H. Burnham, of Saginaw City; Mrs. Woodruff, of South Haven; Mr. Wooster, of Decatur, Michigan, and Mrs. L. H. Cowles, of Clyde, Ohio. Mr. Wooster read a poem and gave a short address upon the recent death of our esteemed brother, Dr. McCulloch, of Holland, Mich. Mrs. Olie Childs Denslow sang some of her sweetest songs, which were very appropriate for the occasion.

A CHALLENGE FROM SPIRITUALISTS.

One Thousand Dollars Offered For a Materialization by Alfred James, Medium.

[Brooklyn Eagle.]

Some time ago the Brooklyn Spiritualists were profoundly excited over the exposure of Alfred James, the materializing medium, and the publication of facts as stated by Mr. William R. Tice, of this city. Mr. James gave several entertainments which were declared to be genuine by people who thought it impossible for them to be deceived, and this led to a general desire on the part of Spiritualists to see this medium. Mr. Tice went to Philadelphia, where Mr. James resides, and after numerous séances made up his mind to detect the medium if possible, to either prove James a wonderful success or a humbug. His report to the Brooklyn society was an adverse one, and he exhibited at Everett Hall the "toggery" which he, assisted by others, had taken from him. The articles were false hair, gauze veils, hosiery and flimsy silk. The collection was by no means a showy or attractive one, and the fame of the medium lessened rapidly after its exhibition. Still there were some who believed in Mr. James, despite the statement and proofs of fraud offered by this investigator, and recently a writer in the *Banner of Light*, the Spiritualists' organ, affirmed his faith in James, and gave an account of a visit to him. This person, Thomas R. Hazard, makes some assertions directly contradictory to the report of Mr. Tice, and that gentleman and his brother, Thos. S. Tice, now offer the following challenge to "Thos. R. Hazard and any or all believers in the materializations through Alfred James, of Philadelphia:"

Mr. Thos. R. Hazard having stated in the *Banner of Light*, of may 1, 1880, in concluding an account of a séance given by Alfred James, that he believes said James to be a genuine medium for materialization, we make the following offer, to stand open for two months from date. We will deposit $1,000; said Hazard, or friends of James, to deposit a like amount, and if any clothed materialized spirit form comes out into the room under conditions named below, then the money is to belong to him or them and they are to do as they like with it. If, on the contrary, no materialized form appear, the money we have put up we will claim, and the money forfeited we will give to some charitable object or society to be selected by us. Said money we do not wish to handle, but wish to name the holder to whom it shall be given for said purpose. The conditions are these: Each party to name three gentlemen and the six to name the seventh, whose decision shall be final. All the preliminaries are to be left to this committee, and if Mr. Hazard or his friends are admitted we claim the right to be represented with a like number. The cabinet must have two apartments separated by a wire netting, which must not be disturbed. A door must be on either side of the cabinet, so that Mr. James can enter and be locked in one of the apartments from a rear room. (The cabinet is to be so placed as to allow it.) The other door will open into the circle room for the spirit form to emerge from. The medium to be dressed in a tight flesh colored suit, and to bear nothing else on or about his person.

Wm. R. Tice,
Thos S. Tice.

The W. C. Coup New United Shows.

This most excellent combination is now exhibiting at the lake front, and will remain there, giving two exhibitions daily, until May 15th. The following are among the numerous attractions:

Wonderful Broncho Horses; Fryer's New Pony Circus; Stone's Indian Show; Ritchell's Flying Machine; Colvin's Zoological Gardens; Japanese Art Gallery; Imperial Japanese Circus, and Melville's Australian Circus.

Mr. Coup has obliterated the old style of circus literature, in which glaring headlines and extravagant phrases were thought to be necessary to attract attention, and in place of which he would ask the careful perusal of the following complimentary notice:

AN INDORSEMENT FROM "HARPER'S WEEKLY."

The wonderful troupe of trained Broncho horses continue to draw crowded houses every afternoon and evening, and the interest they have created seems to be undiminished. Nothing in the shape of trained animals shown in this country, or Europe, either for that matter, in any way approaches them. The feats and tricks performed by these truly marvelous animals are astonishing and approach the miraculous, exceeding all those ever attempted by any other horses. One of the leaps made by the champion leaping horse of the world is over a six-foot gate and four horses, equal to a distance of a fifteen-foot jump, and when the height of the six feet is considered in addition, some idea may be formed of the wonderful power of the Broncho.

Business Notices.

Mrs. D. Johnston, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty

Bronchitis.—Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "*Brown's Bronchial Troches*," which if neglected often result in a chronic disease of the throat.

Weak hair is strengthened by the use of Hall's Vegetable Sicilian Hair Renewer.

"My Back Aches So, and I feel miserably," said a hard-working man. The doctor questioned him and found that he had been habitually costive for years, that now his kidneys were disordered and his whole system deranged. Kidney-Wort was recommended and faithfully taken and in a short time every trouble was removed. The cleansing and tonic power of this medicine on the bowels and kidneys is wonderful.

The Doctor's Yielding.—Ever since Prof. Green wrote to the Medical Record advising physicians everywhere to use the Safe Kidney and Liver Cure in their practice, it has been gaining in favor with the profession. They can find nothing which is a substitute for it. R. Caulkins, M.D., of Rochester, N. Y., says he would now prescribe it to all who are afflicted with serious kidney and liver diseases. 29-11-13

Spiritualists and Reformers west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

Farmers Get Fooled when they buy Butter Powders and colored salts, and big bottles of cheap coloring stuff, if they expect to get as good a Butter Color, as the Perfected Butter Color made by Wells, Richardson & Co., Burlington, Vt. The others have tried to imitate the excellence of this, the original color, but have wholly failed. Farmers should use only the "Perfected." Sold by Druggists and Merchants generally.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.
E. V. Wilson.

Is Time Money?—The genius of Americans seems to have taken this problem as an axiom, and to have resolved the greatest possible results from the least space of time. Hence the diversity of mechanical contrivances, to abridge the labor of production; and reduce *ten* hours to *one* in given results. The success of this inventive faculty seems thoroughly developed in Robbins Family Washer, a machine simple in its construction, new in its combination, powerful in its working, perfect in its results, and prized beyond all other family implements by over twenty-five thousand now using them. The advertisement states the truth and nothing but the truth.

[Voice of the people.]
Hillsdale, Mich.
R. V. Pierce, M. D.:
I had a serious disease of the lungs, and was for a time confined to my bed and under the care of a physician. His prescriptions did not help me. I grew worse, coughing very severely. I commenced taking your Medical Discovery, which helped me greatly. I have taken several bottles, and am restored to good health.
Yours respectfully, Judith Burnett.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

Clairvoyant Examinations From Lock of Hair.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.
Cures Every Case of Piles. 27-18

Sealed Letters answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

The Wonderful Healer and Clairvoyant Mrs. C. M. Morrison, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

Diagnosis by Letter.—Enclose lock of patient's hair and $1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

☞ Circular containing testimonials and system of practice, sent free on application.
Address, MRS. M. C. MORRISON, M. D.
26-20tf P. Box 2519, Boston.

Passed to Spirit-Life.

Passed to spirit-life at Greenhorn, Colorado, April 18th, 1880, James T. Huggins, son of John B. and Sarah F. Huggins, aged 17 years and 6 months.

He was a young man of excellent character, and unusual intelligence, and a firm believer in spirit communion. His departure will be mourned by a large circle of friends. The funeral was largely attended, and some very timely and appropriate remarks were made by his father on the occasion.

J. H. Marshall.

After a lingering illness of several weeks Dr. Thos. McCulloch succumbed to the ravages of typhoid-pneumonia on Thursday April 29th.

The doctor was born in the highlands of Scotland, and attained the age of 55 years. In spite of mountains of superstitious prejudice his superior talents won for him a remunerative practice. He had a wonderful memory for some things, and was perhaps the finest conversationalist in Western Michigan, as everyone will remember who came in contact with him. This city thus loses another one of her ablest physicians.—*Holland City News.*

Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Willett's Station, on the Bound Brook railroad route to New York, 15 miles from Philadelphia, commencing on the 15th of July next, and continuing to the 15th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr Francis J. Keffer, General Superintendent, No. 613 Spring Garden street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, eminent for talent on the public platform will be engaged.

27-19-13 Joseph Wood.

A Mass Meeting for all Women Who Want to Vote.

A Mass Meeting for all women who want to vote will be held at Farwell Hall, 148 Madison St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1880, at 10 A. M., 2.30 and 8 P. M.

Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

Elizabeth Cady Stanton,
President N. W. S. A.
Care 478 West Lake St., Chicago, Ill.

Letters or postals certain to reach Chicago on June 2nd, can be addressed Farwell Hall.

Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention, to present our demand for their insertion of the following plank:

Resolved, That the right of suffrage inheres in the citizens of the United States and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the National Constitution.

Let us meet together and by overwhelming force of numbers show our earnestness and our determination to secure for ourselves the acknowledged right of self government.

Susan B. Anthony,
Vice-Pres. at Large, N. W. S. A.
Matilda Joslyn Gage,
Chairman Executive Com. N. W. S. A.

All papers friendly to woman's demands are requested to copy this call. Women are everywhere urged to give it wide circulation.

News Agents, for the Sale of the Religio-Philosophical Journal.

WHOLESALE AGENTS.

The Cincinnati News Co., 181 Race St., Cincinnati, Ohio.
The American News Co., 39 and 41 Chambers St., New York City.
Western News Co., 44 Randolph St., Chicago, Ill.
Dr. J. H. Rhodes, 440 No. 9th street, Philadelphia Penn.

RETAIL AGENTS.

W. S. Barnard, Republican Hall, 55 33rd St., New York City.
S. M. Howard, 51-E-12th St., New York City.
Chas R. Miller, East New York, Kings County, L. I.
I. Rosenstock, Fulton St., opposite car stables, Brooklyn, N. Y.
H. Snow, San Francisco, Cal.
W. A. & C. S. Houghton, 75 J. St., Sacramento, Cal.
The Liberal News Co., 620 No. 5th St., St. Louis, Mo.
A. Ward, Salt Lake City, Utah.
M. W. Waitt & Co., Victoria, B. C.
Evans, Van Epps & Co., Cleveland, Ohio.
F. A. Rogers, 16 Woodland Ave., Cleveland, Ohio.
Daniel Reese, P.O. News Stand, Philadelphia, Penn.
The Central News Stand, 205 Chestnut St., Philadelphia Penn.
Z. S. Moore, Jackson, Michigan.
G. W. Baldwin, Houston, Texas.
J. D. Sawyer & Co., Galveston, Texas.
Thos. Lees, 105 Crosse St., Cleveland, Ohio.

FOREIGN NEWS AGENTS.

James Burns, 15 Southampton Row, High Holburn, London, W. C. England.
W. H. Harrison, 38 Great Russell St., London, England.
J. J. Morse, 22 Palatine Road, Stoke Newington, London, N., England.
Thos. J. Blyton, 53 Sigdon Road, Hackney Downs, London E., England.
W. H. Terry 84 Russell St., Melbourne, Australia.

New Advertisements.

25 Superb ass'td Gold and Silver Chromo Cards, 10c. Agent's outfit, 10c. Spring & Co., Northford, Ct. 27 21 28 21

WORLD FAMOUS WOMEN. Types of Female Heroism, Beauty, and Influence, from the Earliest Ages to the Present Time. Magnificently embellished with Full-page Steel Plate Engravings. Agents Wanted. Paying Employment for Young Men, Ladies, Teachers and others in every county. $50 to $75 per month. Send for circulars and terms. P. W. Ziegler & Co., 180 E. Adams St., Chicago Ill.
23-11-17eow

ADJUSTABLE CORNICE
CAMPBELL'S PATENT.
Will fit any window. Lasts a lifetime. It is the only perfect adjustable cornice. A child can adjust it to any window 3½ to 5 feet wide. Elegant designs. Beautifully finished in walnut, ebony, and gold. For sale by first-class dealers. Liberal discount to the trade. Send for illustrated Price-List, free, naming this paper, to OSBORN CORNICE CO., Toledo, Ohio.
24-11-17eow

SPIRITUALISTS, NOTICE.
The "Souvenir," 1880—is now ready, and is free to those who at once send their names and those of spiritual friends. Letters with many names preferred to postal cards. Contains among much other reading matter of fact and transcendental philosophy, the keys in both prose and verse, to "Joseph John's Voyage of Life" on the "Mystic River of Time." Publication postponed one month—hence delay in filling orders.
Address, H. H. Curran & Co., Publishers, 27 School St., Boston, Mass. 28 11

The Ministers' and Teachers' Bible,
This magnificent Family Bible is imported from London and is endorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains a Concordance of Bible Words; [illegible] References with Context; an Encyclopedia, prepared by the leading specialists of Europe, in each department of Biblical study, also treatises of important subjects necessary to the intelligent study of the Holy Word. A Dictionary of Proper Names, with Pronunciation. 12 full-page colored Maps, corrected to the latest surveys. Poetry, Music, Ethnology, Plants, Animals and Jewish Sects of the Bible, &c. "Superior to all others."—N. Y. Times. "A complete Biblical Encyclopædia."—London Times. "We like this Bible the best of any we have ever seen or used, and consider the price extremely low. The book is what it purports to be."—Christian Instructor (Chicago) editorial, April 1st, 1880. This Bible is superbly bound in French Morocco and Gilt Edges and has a Silk Book-mark. A Special Offer: To rapidly introduce this Bible in America we will, for a limited time only, send one copy, post-paid, to any address on receipt of only $2.00! [illegible] Other Bibles, with less matter, sell for [illegible]. Order at once and mention this paper. $100 Reward if not exactly as described. Agents wanted. E. G. Sanford & Co., 163 Randolph St. Sole Agents for America, Chicago, Ill.
28 11 17eow

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ORGANS Large Size—Solid Walnut & Octaves; 5 Sets of Reeds, CELESTE— [illegible] $65 [illegible] MARCHAL & SMITH, 8 West Eleventh Street, New York.

Shakespeare's Works Complete
ONLY $2
[illegible]

Healing and Medical Medium,
DR. L. S. TREAT,
Idaho Springs, Col., John's Brick Block, Miner St.
May be consulted personally or by mail, on all chronic or nervous diseases. Persons at a distance send lock of hair. Will examine minerals and locate mines.
Examination, $2.00. For mineral, $5.00 to $10.00.
Office hours from 8 o'clock to 12 a. m., and 2 to 4 p. m.
28 5 11

SECOND AND THIRD VOLUMES OF
PRINCIPLES OF NATURE,
BY MRS. MARIA M. KING.
These volumes are a continuation of the exposition of the
LAWS OF UNIVERSAL DEVELOPMENT,
PHYSICAL AND SPIRITUAL,
Commenced in Vol. I. of the series. Vol. II continues the history of the Development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planet's progress through successive eras to the present, with the
Law of Evolution of Life, Species and Man;
STATING
PRINCIPLES
TO ILLUSTRATE
FACTS, AND FACTS
OR EVENTS TO
ILLUSTRATE PRINCIPLES.
The law of
LIFE AND FORCE
is brought prominently to view—what it is, how it operates, the relations of
Spirit and Matter, God and Nature, etc.
Vol. III. discusses
MAGNETIC FORCES
AND
SPIRITUAL NATURE,
treating specially of the practical questions of
Modern Spiritual Manifestations, and Mediumship, Life in Spirit and Spiritual Spheres.
The three volumes comprising the series, are sufficiently distinct from each other in the subjects discussed and manner of treatment, to be each comprehended by itself, and, in that sense, independent of the others; and yet there is a connection and dependence, as of parts to a whole. These two are more especially related in the principles referring to
LIFE AND SPIRIT,
as was unavoidable in the presentation of the subjects. The following is the table of contents of the two volumes, showing the main subjects in their order:
Vol. II. First and Second Planetary Eras—Action of Evolution of Water, etc.—Introduction and Use of Organic Life—Third Planetary Era, its Action—Fourth, its Action. Law of Evolution of Light—Development of Continents—[illegible]—Evidences of Old Continents—Fifth and Earth [illegible]—Cause of [illegible]—Evolution of Stable Conditions and Types—Preparation for Man—Law of Introduction of Eras, Types etc.—Period and Conditions of Introduction of Man—Progress Through Seventh Era to the Present—Origin of Life—Procreative Force—Duty and Man—Office of Man in Nature—Law of Evolution of Species—Evolution of Man—The Human Race—Its Early History—Evolution of Arts of Life—Evolution of Language—Civilization and Government in Ancient Age—Religion in Ancient Age—Age of Decline—The Deluge—Early Historic Age.
III. Magnetic Forces—Mediumship—Conservation of Force and Law of Spiritual Manifestations—Materialization—The Double—Clairvoyance, Clairaudience and Psychometry—Psychology—Dreams—Prayer and Religion—Diet and Law of Heredity—Marriage—Evolution of Sex—Permanency, etc., of Races—Terrestrial Magnetism, etc.—Power of Spirit Over Matter—Process of Death—Planes of Spiritual Force—Location of Spiritual Spheres—Second Sphere, Description of Occupations of Spirits—Condition of Spirit Substance—A Landscape on the Sphere—Color in Spirit—Spiritual Light—Methods of Instruction, etc.—Use of Labor—Malignant Spirits—Law of Spirit Control—Arrangement of Circles in Spirit-Life—Law of Association of Circles—Change in Passing from Sphere to Sphere—Progress through the 2nd Sphere—Office of Spirits in Nature—The Third Sphere—Conclusion.
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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Samantha's Advice to Betsey Bobbett.

BY EMMA TUTTLE.

"Oh, said she, staggering against the wall, "My last gazelle is a dyin', my hopes a witherin', ketch hold of me, Josiah Allen's wife!"
Said I, ketch hold of *yourself*, Betsey Bobbett!
My opinions and Betsey Bobbett's.

I often wish that I might give
Samantha Allen's sound advice,
To weak-kneed folk who make mistakes,
Doing so many things "not nice,"
And then in falsetto despair,
Shriek, "Save me! hold me! I am weak!"
Although I might reach out my hand,
My words would be if I should speak,
"Ketch hold of *yourself*, Betsey!"

Indeed I know how sweet a boon
Protection is, and sympathy,
But when demanded by a mind
Which shirks responsibility
And rambles wheresoe'er it wills,
Through nettle patches known of old,
Crying for help to cure the stings,
Samantha's quaint words should be told,
"Ketch hold of *yourself*, Betsey!"

To bring the lesson closer home,
We who believe in angel guides
Behave as if we thought to make
Them do a nurse's work besides.
We toddle here and toddle there,
Sure they will catch us if we fall,
Too owlish blind to consequence
To run about the world at all—
"Ketch hold of *yourself*, Betsey!"

Hell*

"Me miserable; which way shall I fly?
Which way I fly is hell; myself am hell!"
—*Milton.*

Oh! could I fly on morning's wings to some cold mountain dell,
Some frigid isle in arctic seas, or shaded hermit cell,
Some lighthouse 'midst the cooling waves, some sea-bathed citadel,
Beyond the press and telegraph, or chiming Sabbath bell,
Where for one brief and blessed hour, my soul in peace could dwell,
Where thoughts of heavenly love might drown this ceaseless, direful yell
About the length, depth, breadth, and heat, and latitude of hell.
But, oh! where can such refuge be, who now, alas! can tell?
"The four winds of the heavens" seem charged with a sulphureous smell—
Turn where we will, north, east, or west, 'tis all the same, 'tis hell.
The pulpit of the orthodox, the Jew, and liberal,
The columns of the daily press, skeptic and infidel,
Seem moved by some "world wave" of thought as by a magic spell,
To preach, print, prove, deny, or doubt, some theory of hell.
Some hopeful D. D.'s think this din is Satan's funeral knell,
And sing, resigned, with tearless eyes, "thy will be done," 'tis well;
Others deem Beecher, Thomas, Swing, but spirits dark and fell
Clad in angelic garbs of light, striving our fears to quell,
Leading us on by subtle wiles, down the broad road to hell.
If the strong towers of Jericho, unharmed by shot or shell,
Before the blast of seven priests, with ram's horn trumpets fell,
May we not hope when thousands blow, and untold millions yell,
To see the sudden overthrow, even of the gates of hell.

S. L. TYRRELL.

Fox Lake, Wis.

*Written during the universal excitement upon the subject in 1878.

Letter From Lyman C. Howe.

The following letter, though not intended for publication, reveals so much of the depths of our good brother's heart that we feel our readers ought to share it with us. Brother Howe has indeed had heavy burdens to carry. When we see such noble self sacrificing souls struggling with the cares of the world, we wish we had a good paying silver mine, or were rich, that we might make their burdens lighter by increasing the weight of their pocket-books.

Mrs. Howe is again improving after a severe relapse last Saturday, which reduced her suddenly to almost the helplessness of infancy. I had a call for next Sunday at Rochester, but do not think it prudent to leave her in uncertain hands till she is much stronger. This ordeal is a heavy tax upon me, both physically and pecuniarily, and upsets all my plans—delays everything; but the discipline is good for my soul, and the work for her in her suffering, brings sweet blossoms for every pain. I am so sympathetic that I take all her symptoms, and I think I thus play the "vicarious," and give her much relief. The atonement, after all, is not so far from expressing natural law. To feel that another is blessed by our suffering makes the pain easy and even pleasant to bear. It is not probable that I shall be released before the middle of May. Our daughter is well and at school. Thanks for your kindly notice in the JOURNAL. Bro. Davis's letter in last JOURNAL is bracing and full of the divine breath. Such words of justification and encouragement from such a mind, must be a sweet tonic to your weary nerves and brain. Your example of self abnegation not only gives you the lever of power, but it inspires the same feeling and tendency in others. Example that has soul behind it, bears like the Wand of Destiny on the minor motors of the world; but example that has no soul, but is the shadow of selfish policy for personal and temporal ends, makes but a weak and sickly impress, and accomplishes little more than revelation of the character that hides behind it. From the first of your strong, brave and sometimes offensive assaults upon the shams and errors that forced themselves upon your attention, I have felt the heroic spirit of honesty and self-forgetfulness animating every page of the brave JOURNAL, and while differing in some things from your views and methods, I have ever felt an honest pride and serene gladness in the dauntless noble purposes and profound work of this great and timely intervention of the Spirit-world through the loyal mediumship of the RELIGIO-PHILOSOPHICAL JOURNAL and its *able, dignified* and *cultured* management in your hands. I endeavor to look upon all sides of every question, and accept the right and true wherever I find it. "Honor to whom Honor is due." In commending the JOURNAL I do not disparage any other paper or periodical working for our common cause.

LYMAN C. HOWE.

Fredonia, N. Y., April 26, 1880.

P. S.—After reading the foregoing to my dear wife, who patiently waits and worships on her bed, and leans her sweet soul to the bending skies and drinks in the angelic speech of heavenly silence, and thinks of the good and true, she said, "I would like to add my amen to all you say of the royal spirit and noble work of the dear old JOURNAL; it is an honor to our cause and to the race, and we may well be proud of it. Bless Bro. Bundy and his angel counsellors! This is not to flatter or weaken with vain words the independent spirit of the editor, but the spontaneous expression of earnest appreciation due because it is just. Pardon the trespass. L. C. H.

King Edward I., after he had conquered Wales, knowing the power of poetry and song to keep alive national feeling, cruelly ordered all the Welsh bards to be put to death.—*Hume*, A. D. 1284.

Letter from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

Herewith I send you a very fair (but incomplete) extract of an address delivered by Andrew Jackson Davis before the Harmonial Society, Sunday, April 25th, which I clipped from the New York *Sun* of yesterday. I was present and heard the whole of this able and masterly address. The *Sun* has an immense circulation, and the following will prove no doubt an eye opener to very many of its readers:

THE TRANSFORMATION OF A SOUL, AS DESCRIBED BY ANDREW JACKSON DAVIS.

"The laws of life beyond the event of death" were considered by Andrew Jackson Davis yesterday before a large audience in Steck's Music Hall. The speaker said that the change that takes place at death is not in our surroundings, but in ourselves; it is from the realm of sense to the realm of principle. The most wondrous transformation that could be conceived of cannot approach the change that will come over us at death. He had seen what was called an apotheosis of George Washington in Laura Keene's old theatre, and he had heard that extraordinary scenes in transformation had taken place in Niblo's Garden; but not such changes, nor yet such a change as comes over the earth between a black midnight and broad daylight, can convey the notion of the change that is to come to every man at death. The soul could remain here, and yet New York City would look like an entirely different place to it. It would seem as though the heavens were taken off like a roof. But when men attempt to bring this divine spirituality into the world, and form it into religious creeds, then it becomes, as in Beecher's and Talmadge's churches, mere paroxysms—only the æsthetics of temporary delight, an emotional religion, that brings its penalties with it. We need not change our position geographically after death to be in our proper sphere. The spiritual world is all about us, and after death we shall be a part of it. Plato saw that an idea precedes every created thing. But the trouble with the world in not understanding this is that it wants to materialize everything before it can be believed. The Spiritualists, so-called, attempt to satisfy this demand by bringing materialized forms from dark cabinets, and, of course, the result is a failure, because the whole action has a downward, demoralizing tendency. The state hereafter may be likened to the ocean and ourselves to rivulets running into it. What is the trouble that this is not seen by multitudes, and that everything looks black after death? Simply because they stop at the shore of the ocean, and are eating clams and drinking beer. Want of principle leads men to shake off the ills of this world and try to run the gate of death. How do they know that they will be better off in the next world than in this? A man jumps from the pier into the East River, and discovers immediately the Gehennal abyss of the folly of his act. He sees that, either in twenty-four hours' time, or in a week at remotest, help was at hand for him. The speaker told how poor he had been. He had lived for a long time in this city on $5 a week. He pulled from his pocket a letter from a lawyer in Michigan, telling him that he had just fallen heir to $500, given him by a woman for carrying on his work and publishing his philosophy. The suicide, he added, finds himself face to face with an eternal Judge on a throne, viz., Principle; and, in profound and saintly silence, the suicide is judged. Adverse circumstances can never drive a man to suicide; he drives himself to the act."

Brother Davis, philosopher-like, does not lament his fate at being poor, but quite to the contrary. He spoke more particularly of interventions and of special providences, and prefaced his remarks by saying that he held a letter in his hand from a gentleman who desired him to take a trip around the world, his friend gladly paying all expenses. He, however, sought a retired place, and going into the superior condition, he was visited by his spirit guide who told him that he had missionary work—not in India, but on the Island of Manhattan. He could not see how this was to be accomplished, as he had not the means at hand to commence the work, but his guide assured him that he would receive assistance, so he gave up his trip, and commenced last October his ministration of labor and love, with good will to man. His efforts, Mr. Editor, have proved eminently successful. The society is out of debt, and an increased interest in the meetings are being made manifest. This is the seventh month, with two months before the vacation during the heated term. Bro. Davis also mentioned the fact of his having received one hundred dollars in gold presented him by the society, the proceeds of a musical entertainment gotten up for that express purpose. So the good work goes bravely on. "Although I am a medium, nevertheless I am not able to prophesy all the good and majesty of power that is sure to grow out of this new era. One thing is certain that it is the beginning of a grand dispensation, an education and emancipation! God and good spirits prosper the cause.

Our good brother, Prof. J. R. Buchanan, is also holding Sunday services for the development of religion and philosophy at Cartier's Hall, 23 East 14th street, N. Y., every Sunday morning at 11 o'clock. The spiritual societies in the two cities are well attended and in a prosperous condition.

We read with interest the letter of Mr. W. C. Bowen in the last number of the JOURNAL. I quite agree with him when he says "Christianity looks backward while Spiritualism looks forward."... "I can no more conceive of christian Spiritualism than of a Hindoo or a Mohammedan Spiritualism." Brother Bowen has hit the nail on the head. Spiritualists, get his article and read it.

Before closing this hastily written letter, I wish to call the attention of all liberal minds to the fact that an "act to regulate the licensing of physicians and surgeons," has been sent to the Legislature by the State Medical Society. This bill provides that no one shall practice medicine unless properly registered in the office of the Clerk of the County and their diploma approved by the faculty of some college in the State. The same old story, Mr. Editor, class legislation! The base and bold conservators have come to grief in several of the States, and it is to be hoped that their pusillanimous efforts will also prove abortive in the old Empire State.

DUMONT C. DAKE, M. D.

Letter from a New England Home.

To the Editor of the Religio-Philosophical Journal:

Among other New England homes your excellent JOURNAL is a weekly visitor in ours. It is unnecessary for me to speak in its praise, for it speaks for itself—speaks the words of a true philosophical Spiritualism. It may interest your readers to know that we have in Stafford, Conn., a beautiful hall or church building free from debt. By the efforts of a few of the ladies, we have recently enclosed the grounds by a fence; carpeted the aisles, and shade trees are to be set next week. For twelve or fifteen years we have had speakers more or less of the time, the most successful of whom have been Frank Baxter, Cephas B. Lynn and J. M. Peebles, the last having just closed a Sunday engagement, besides giving a course of eight lectures upon his travels around the world. The interest increased in these until the last evening when many where obliged to stand.

Our next speaker, Mr. Lynn, is a favorite with us all, especially the young people. Dr. Peebles, at the close of the meeting last Sunday, spoke highly of Mr. Lynn's intellectual capabilities, adding, "He is a far better speaker than I am—fill the house for him the first Sunday." And I feel to say this of Mr. Peebles, he speaks well of his fellow-workers, manifesting none of that jealousy that sometimes reveals its disagreeable features. Take this instance: The other morning he stepped into our house where one of the family was reading the RELIGIO-PHILOSOPHICAL JOURNAL, when he exclaimed, "You see Brother Tuttle has given me 'Hail Columbia' this week! We differ on the Darwinian theory, the treatment of the Indians, and other trivial matters, indulging in a little fraternal sparring now and then. Hudson and Emma are gems and jewels in our ranks, and yet I do enjoy ruffling Hudson's feathers." Then came a ringing laugh, with the words, "Well I must load my gun again." Such discussions and criticisms as Bro. Peebles and Tuttle carry on are interesting and profitable; but the coarse, bitter style that one of our newspapers manifests each week, is shameful in the extreme, exhibiting a great deal more of matter than mind, more of a gross materialism than a refined and elevating Spiritualism.

NELLA WESTON, Secretary.

Stafford, Conn.

Letter from A. P. H.

To the Editor of the Religio-Philosophical Journal:

Your editorial of a late issue encourages our feeble endeavor; but were the following lines to stand upon literary or poetic merit, we should know better than to offer them. Common facts and polemical themes are not likely to start "flocks of white-winged phantasies" to flutter in the blue ether, but we hope their metrical arrangement, which has afforded some diversion to moments of leisure, will not impair their logical value. Of course we submit to your judgment.

Is force refined,* less real so to lose its entity?
If not, then force improved to mind must stand eternally!
As constant elemental action to refinement tends,
Organic growth and dissolution work out higher ends.
Exhaustless toil without behoof is not of Nature's reign,
Her law, progression, can but mean eternity of gain.
Perfection has no failing that admits a fault to lurk,
Nor has annihilation place in Nature's mighty work.
Infinitude is Nature's state, persistent so is force;
And works of change are of the same, eternal in their course.
Progression is result of change that works the better out—
Immutable tho' be the laws that bring the change about.
So change, reverse from being loss, is progress never mute—
A branch of that eternal tree that bears immortal fruit.
As matter, substance, spirit and force are names of different states
Of one stupendous whole, so thro' them evolution makes.
Eternal action may refine—refining must produce
A change, and why not change to thought of culminating use?
To quicken force a sensitive to all objective things
Which shape themselves in joyous thought that evolution brings,
Is evidence that mind is not of mortal birth to fade,
But born of vast immensity, it heir to all was made.
With lavish means for happiness—with charms enchanting wrought,
Intrinsic worth there could be none without the power of thought.
What higher end can Nature work than realizing bliss?
In process to accomplish which she wakes to consciousness!

Materialists, having rejected theological absurdities on which the religious faith in immortality is based, rest on the sweeping denial of spiritual existence, while the very act of denial proves the fact. Mr. W. Reade says, "Life is bottled sunshine, and Death the silent-footed butler who draws out the cork." If sunshine be a power, how is the uncorking to annihilate it? What is spirit but force, and what is force but unseen power? Falling bodies obey the force of unseen gravitation. Heat bursts the bonds of cohesion by molecular action. Electricity is invisible, and who ever saw the mind? These black, crooked marks are its materialization, and words are signals of its manifestation; and so with the "tiny raps" which are as positive in proof of a disembodied intelligent power as any evidence we get of mind or force existence. All forces are invisible and only discernible through their action on matter. Though the cause of every effect must exist in Nature and be accounted for through the action of natural forces, it proves nothing against the "divine agency" which must be the embodiment of all forces and not the creator of them, for inasmuch as beginning implies the end, it would invalidate the argument for immortality which is a direct corollary from the persistency of force. It is impossible to conceive that nothing may have the power of thought—we know that mind is a distinct power which controls the body, therefore it must be of substance. We can conceive that force may refine through organic action to a conscious state and hold its persistency; and this view proves immortality from the materialistic stand-point. This hypothesis, as yet, is the only consistent explanation of immortal life. The analogy of mind with force in power, invisibility, and persistence, is presumptive of sameness or identity. In allotropism we have abundant proof that elements change their properties from state to state, and the law of progression implies the same in all things. Although this theory may never find its verification, we should like to know what can be said against it; and if you can tolerate the crudeness of its expression, we think it can be defended.

A. P. H.

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*The word refined merely signifies the unknown process by which substance takes the power of thought.

Henry Moon writes: As there seems to be much written in regard to the unity of Spiritualism and sectarianism, I would say, if there is any unity between the two, I have it yet to learn; as well could we expect to see oil and water become united as one. It matters not to me whether Jonah swallowed the whale or not, as that does not disturb my faith. Every person must use his own reason in order to understand the greatest of all problems which pertains to life and immortality. Many whom we are conversant with, who claim to be believers in the continuation of a life beyond the tomb, have become dilatory in their exertions to aid in disseminating these heavenly truths, since they have become satisfied that the theological hell and devil are myths. We have paid for and sent to various individuals, all the leading spiritual papers, and thereby have induced many to become freed from sectarian bigotry. I do not speak of this in a boasting spirit, but to remind others of the fact that much good may be done in this way, as there are many who are thirsting for spiritual comfort, who, like myself, could not get even a crumb of spiritual food while in the church; therefore all who are willing to read and think for themselves, should have an opportunity. We know of many who have become happy, and feel grateful for different papers which we have sent them, and by their aid they have received evidence of life beyond the tomb. Every comforting word we may give to those in trouble or grief, will bring joy to our own souls. Some will not investigate, because there are so many impostors who claim to believe in the harmonial philosophy. Now, when we use our own reason, as all should do, we will shun the bad examples of others, and become patterns of love and purity ourselves, as each one must become individualized and self-educated in the science of the soul's immortality. We well remember when a dark cloud shaded our spiritual horizon, and we became gloomy and wondered why our angel friends did not come to our aid. Soon after retiring for the night, I became entranced and beheld my spirit sister (Caroline) standing near my bed. She seemed smiling and cheerful, and had in her hand a cup, which had the appearance of being the brightest silver. She then led me to a high rock from which a stream of pure water was flowing. She then held the cup under the stream and when filled she gave it to me to drink. I seemed so thirsty that I asked her if she could not give it to me oftener. She replied by saying, "Henry, I can't give it to you oftener than I receive it." By receiving the above vision I became more patient and more grateful for the intelligence which had previously been given me. Oh! the joy and strength which that vision gave, I cannot explain, and the greatest consolation to me is, that the stream from that rock still continues to flow. I would warn all those who have enjoyed these blessings to be careful not to grieve the spirit, as it will bring forth darkness of mind.

Wm. Bagley writes: So long as the JOURNAL upholds the principles that it has for the time it has been under the control of its present editor, you may consider me a life-long subscriber; would not do without it at any price.

Mrs. Morris Sherman writes: May God and all the blest ones encourage and bless you for the noble stand you have taken, in defending the truth.

J. G. Patton writes: The JOURNAL is conducted in a manner that meets with my cordial approval.

During the reign of Charles II. many of the Scotch Presbyterians were so determined in their opposition to the royal tyranny that they suffered death rather than say, "God save the King."—*Hume*, V., p. 250.

Draw the Lines—Who are our Friends!

To the Editor of the Religio-Philosophical Journal:

We admire the thoughts of the many writers in your valuable paper. Who can read the oration delivered by Mrs. Britten at the funeral of Mr. Connor, and not rejoice? The writer first met Mrs. B., then Mrs. Hardinge, in Boston in 1860, twenty years ago, and in all of these long years she has been as firm as the Rock of Ages in her advocacy of Spiritualism; courting no favor from christians or materialists and ever opposing fraud, free lust and hypocrisy, we count her a true Spiritualist.

Next come words of cheer from Bro. Davis—no christian Spiritualism in him. We quote from his letter of April 12th; it contains no uncertain sound:

"For I doubt, when they once begin to organize, whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives who begin to enter under the wings of christian Spiritualism. The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisguisedly toward existing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will, therefore, now and always find me "outside" of the party lines. The ways of wisdom, if we can only find them, will be ways of pleasantness."

We now know just where to find him. In a late number of your paper, Bro. G. B. Stebbins puts himself on record. No miscegenation for him. Spiritualism without the taint of atheism or christianity!

Next we hear from W. C. Bowen, of Brooklyn, in no uncertain sound. "Christianity looks backward, while Spiritualism looks forward." Christianity shouts, "Believe or be damned," while Spiritualism says, "Belief is not a voluntary thing, but involuntary, and necessarily the result of evidence addressed to the mind." Give us your hand, Bro. B.; you have drawn the line; we know right where to find you.

Those are fine words from the pen of Mrs. Jacob Martin, of Cairo, in praise of Col. Ingersoll, and worthy of her true woman's soul. And she might have added that a second Congressional Committee be sent out to find the source of these fearful cyclones that are devastating our country, and no doubt these wise (?) Solons would find the cause in Josh on his wooden throne in China-Town, San Francisco. We know just where to find Col. Ingersoll and all who admire him.

We are delighted with the "Lamb's (Fannie Allyn's) Anniversary Poem. It is worthy of the little "Lamb." She is not a fraud and the old "Lion" likes her.

Susie Johnson's letter from Minnesota is a good one, and we know the people of whom she writes; but, dear Sister Johnson, the christian's judgment day will come and go for all of us before you will see an harmonious amalgamation of materialism, liberalism, atheism, christianity and Spiritualism; so come out, my sister, and strike for the right, Spiritualism.

The phantom odor of Brooklyn is in perfect harmony with other wonderful phenomena occurring in that city of great faith and many churches.

N. M. Lyon's article, "A minister's ride over the heads of his audience," is an old story, but we believe that it is well authenticated—at least better than Jonah's ride in the belly of the great fish.

We rejoice to hear of the improvement in Dr. Spinney's health, and endorse every word Bro. Stebbins has written. We know fully well what it is to be down in the valley and to feel the chill shadow stealing over us. Let every Spiritualist send forth thoughts freighted with true and loyal soul magnetism—full of warmth and love for the speedy restoration of our brother and helper, Dr. A. B. Spinney.

We see that the Brooklyn (N. Y.) Fraternity, our grandchild, presided over by Bro. Nichols, thrives right well, and that the child of our first love, the Saturday Evening Conference, over which our beloved friend, Capt. Davis, presides, is waxing strong—not in wrath, we trust, but in good will. The Fraternity has acted wisely in changing its meeting from Saturday to Friday evening; there is room for both in Brooklyn and others too.

Of my own course there can be no mistake. I am a Spiritualist, opposed to the creeds of christianity.

Truly the RELIGIO-PHILOSOPHICAL JOURNAL has been full of good things of late. Your course is being understood, and the people are beginning to find that you are the friend of every true medium and Spiritualism. Continue in the good work, expose frauds, sustain the true. "Stand for the right, and above you will be more strong than with the world to back you in the wrong." Let your motto be: Spiritualism first, Spiritualism second, Spiritualism third and always.

E. V. WILSON.

Brodhead, Wis., April 28th, 1880.

Who Killed Cock Robin?

To the Editor of the Religio-Philosophical Journal:

Are you not a little severe on Brother Edwards D. D.? What harm is there in his believing himself to be more capable of weighing evidence than men like the German scientists, Joseph Cook, Mr. Epes Sargent and others? Has not this dear little man always exhibited a spirit of superiority? Certainly he has; and not without some show of reason. From a lay preacher, without influence, noted chiefly for his daring feats on his velocipede—and he rode up and down Michigan avenue like a very devil—he has lifted himself to one of the highest positions in the M. E. Church.

I think, myself, that Arthur has acted a little mean towards Spiritualism, but what else could we expect? And then, don't you see how well timed his late utterances were, just on the eve of the General Conference. You know there is to be an election of bishops, and Charlie Fowler, who published Cook's lecture entire in the *Advocate and Journal*, is a prominent candidate. When Arthur told his little lie and saw it in type, he lighted a fresh cigar, cocked his feet on his table and said, "Aha! I have got Dr. Fowler just where I once had Dr. Eddy. Bishops can't be made unless I am consulted in the matter. Dr. Eddy in 1868 aspired to the office of Bishop. I cut him down with my little hatchet. Now I have felled Fowler."

Don't you see the point? Of course you do. Now Arthur will quietly tell the brethren at the General Conference that Cook was sold; that there are no genuine spirit manifestations; and that it will never do to make a Bishop out of a man like Fowler who printed Cook's drivel.

Do you know the name of the enterprising college that made a D. D. of Edwards? I don't. For years he was what is called a local preacher. His theological lore was all obtained while he was doing duty as a reporter for the *Advocate*. It made one's back ache to hear him preach in those days; and I doubt if he has improved much since. He never could write. He has a certain literary gymnastic ability at pitching adjectives, that gives a sort of Choctawish turn to his sentences; but his best friends and greatest admirers regard him as a writer of very small ability.

Enough. The General Conference is in session, and Arthur is there to grind anew his little hatchet. And when the question is asked by sorrowful saints in Cincinnati, "Who Killed Cock Robin?" you will be able to tell them. C. C.

Chicago, Ill., May 1, 1880.

Plain Talk by a Lecturer and Medium.

To the Editor of the Religio-Philosophical Journal:

Let only truth and justice be your motto, and if our philosophy cannot stand on those terms, let it fall. If to be a Spiritualist I must foster fraud, countenance sensualism, endorse free-loveism, support all manner of unscientific and negative trash and ribaldry called free thought, then I cannot be a Spiritualist. But, Bro. Bundy, I view the case very differently. A man or woman can remain as such in the fullest sense, and Spiritualism will only add to his or her real worth. How much there is unwarrantably tied to our angel-born philosophy, which has not even the semblance of the real. Shall we halt in despair! Shall we say the field is won for the enemy? No! a thousand times no!

Spiritualism needs no patching to keep its robes together, nor commentators to expound its teachings. We all have a right to live in obedience to our highest convictions, and if by so doing we are disliked, it must be borne, and for my part I am willing to endure in that direction.

Let the rabble whine,—be not frightened thereby. If fall we must (which we won't), let us fall honestly, rather than succeed on the "craft of dishonesty." This present tendency to "boom" the Liberal League on the part of many of our Spiritualists, in my opinion is only a sort of mental mushroom. They will return to that which feeds the whole man in due time. Not that I love the Liberal League less, but Spiritualism more.

We must be patient with our brothers and sisters until we can wean them from their gods, and once weaned we can then go about destroying the latter. I blame the people's gods more than the former. Men and women must be free both in mind and body in order to be honest, and can we call him a free man who is bound to the abject service of a vicious blood-drinking, virtue-hating God? No! Stand to your post, then, brother, and let the owls hoot and night-hawks scream, they are only after mice and rats, or gnats and worms. My sympathy is with every effort for human progress and its devotees.

May success crown your efforts, angels assist you in your work and strengthen you to hold out steadily and firmly for the right.

G. H. GEER.

Holly, Mich.

Notes and Extracts.

Every passion leaves its own mark.

There is no getting to heaven by favor.

To the unfitted soul would heaven be heaven?

The rest of heaven is an activity that does not exhaust.

To be true Spiritualists, the people must be educated in spiritual teachings.

Who will feel the tenderest participation in joy let him not look at happy children, but at the parents who rejoice to see them happy.

Our striving against nature is like holding a weathercock with one's hand; as soon as the force is taken off it veers again with the wind.

The conflict which we now see in Spiritualism will not be in vain; the spiritual element must triumph, or Spiritualism would be thrown back in its advance.

The scientist finds very little in religion to enlist his attention; in fact, all the avenues through which he investigates the phenomena of human life, or the revelations of nature, lead him into the world of materialism.

We ought always to deal justly, not only with those who are just to us, but likewise with those who endeavor to injure us; and, this, too, for fear, lest by rendering them evil for evil, we should fall into the same vice.—*Hurocles.*

In past ages, religion assumed the aggressive. She dictated terms to science, but now things have changed. No one power can now dictate terms to another. Spiritualism has come as the key to the arch, and she holds the minds of men in check.

Christ glorified God on earth, not by speaking of him as being vindictive, cruel, wrathful and malicious, but as being an Infinite Spirit, and kind to all of his children; being more willing to bestow favors on his children than earthly parents are to give to their children.

Dr. Janisch considers that the mediumistic Spiritualist materializations are not apparitions of the spirits of deceased men. He maintains that during life the soul possesses the power of appearing at remote places in visible and even palpable form, by means of a partial emergence from the body.

Men have a faculty of hiding their deformities from their fellow men, but in spirit life, all things stand revealed, and every person is known for their real value—they are measured by Infinite wisdom, and judged by laws written in their own souls, as unchangeable as the laws of the Medes and Persians.

The idea has somehow gained credence that after the first life has been lived we should know something of its secrets and possibilities; but alas for human calculation, the life continued seems as full of mystery to spirits as to children playing with miniature castles, or repeating the songs their mothers sang to lull them to rest.

It was Sir Philip Sydney, who lived in the age of Elizabeth, who, when lying mortally wounded upon the field of battle, was presented with a bottle of water; but observing a soldier near him in like miserable condition, he said, "this man's necessity is still greater than mine," and resigned to him the bottle of water.—*Hume*, III., 387.

The body is the soul's prison-house, and shuts it up in the material world, away from its spirit-home; but only for a time, for death comes as a blessed deliverer, and sets free from bondage of the flesh, breaks off our chains, clears the mist from the eye, deafness from the ear, sadness from the heart, and sets every faculty gloriously free.

First, we would have a circle for giving the inquirer evidence of a spirit-power working in harmony with, but not controlled by, the minds of any of the sitters present. Secondly, evidence should be presented of the existence of laws and forces that appear to be immaterial to, or not cognizable by, your senses; but where the evidences that are produced will cause the inquirer to reflect, and see the possibility of other laws and higher forms of being in a world that is invisible and intangible to his physical senses.

Now, in the true home we find that the persons who are brought together, live together because they are fond of each other, and because there is some deeper tie that binds them than the tie of earthly consanguinity, or similarity of occupation. Thus we find, almost always, that persons who are very vigorous and very obstinate agree with those that have little energy, and are very yielding and sensitive. We find that those of very large minds often agree very beautifully with those who have very little intellectual power and in their associations they develop and harmonize each other. The mistake is in putting every one together who is of the same temperament. Opposite temperaments are required in order to produce a harmonious whole.—*W. J. Colville.*

No human soul can perish, or as the evangelical world would put it, be lost. There is nothing lost in the whole universe; then how much less can it, with any degree of consistency, be argued that the highest specimen of created forms can be lost? All such terms as lost or saved, implying the future happiness of the few and misery of the many, have no place in the revelation of spiritual and divine truth, and, like the revolting and selfish doctrine of the "eternity of punishment" for the unbeliever and the wicked, are destined to disappear with the advancing stages of the new era, when wisdom, and not ignorance, shall inspire and love shall mould all oracular utterances in conformity with a more enlightened knowledge and a more manly and mature state of reception of pure and undefiled truth.

Mr. Eglington, the English medium now in Germany, writes as follows to *Spiritual Notes*, London: I was sorry to leave Leipsig, as I had such a pleasant time there, not the least being my acquaintance and friendship with Prof. Zoellner, who will soon publish his fourth volume with his experiments with me. Many hard-headed Professors have been converted, and, as previously Zoellner stood alone, he is now backed by the most eminent names the university affords. Wherever I go new interest is aroused, and the cause gains the influence of eminent names. For instance, when I came here, there was not *one* believer; now there are no less than three medicine doctors and five doctors of law who are converts, and a society is to be started for the propagation of the new faith. I leave for Dresden to-morrow, but go on to Prague on Thursday. It is hard, very hard work breaking up new ground, but thank God the reward is a certain knowledge of the fact of immortality.

If any fresh body of religionists on earth wish to adopt a distinctive title, I would advise "Rational Protestant Independents," that is protesting against, and independent of, all the false, idolatrous personal worship now on the earth. This title has been adopted in the spirit-state by millions who have been raised from this earth to a higher state of existence, and away from the domination of the idolatrous spirit of Judaism and Christianity. I am very averse to any body of persons meeting to pray. It is inconsistent with a perfect trust in the "Universal Power of Nature." I know that every real desire we have instantly ascends to the spirit-life, and brings a response for good or evil, and that if we utter in prayer any words that are different to our real desires, we are contemptible hypocrites,—the desires of our daily life are our real prayers. I have spoken elsewhere of what is true worship which is an individual matter, and does not consist of forms and ceremonies, or gathering of large numbers of people.—*Henry Mason.*

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Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m‡	Omaha and Night Express	‡7:00 a m
9:15 p m*	Sioux City and Yankton Express	*6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:01 p m
9:15 p m‡	Dubuque Express, via Clinton	‡7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

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7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:30 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*8:45 a m
6:15 p m*	Junction Passenger	*7:00 p m *8:15 a m

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Leave.		Arrive.
8:00 a m*	Milwaukee Fast Mail	*4:00 p m
9:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	‡2:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	3:20 p m
4:10 p m*	Kenosha Passenger	*9:00 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
4:15 p m*	Lake Forest Passenger	*7:30 a m
11:00 p m*	Highland Park Passenger	*10:40 a m

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Depot corner Canal and Kinzie streets.

Leave.		Arrive.
9:30 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:35 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:30 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m‡	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m‡	LaCrosse Express	‡7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m‡	Winona and New Ulm	‡7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

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12:00 p m††	Council Bluffs Fast Express	††3:00 p m
12:30 p m††	Kansas City, Leavenworth and Atchison Fast Express	*3:40 p m
5:00 p m††	Peru Accommodation	††10:30 a m
10:00 p m††	Council Bluffs Night Express	††6:20 a m
10:00 p m††	Kansas City, Leavenworth and Atchison Night Express	††6:20 a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6:55 a m†	Accommodation	6:40 a m
8:00 a m*	Accommodation	7:45 a m
12:30 p m†	Accommodation	9:10 a m
4:15 p m†	Accommodation	1:30 p m
6:15 p m†	Accommodation	4:00 p m
7:10 p m†	Accommodation	6:30 p m
11:30 p m a	Accommodation	a11:00 p m
1:15 p m b	Accommodation	b10:05 a m

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9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*8:00 p m
9:00 p m*	Kansas City Night Express	‡7:25 a m
9:00 a m*	Mobile and New Orleans Express	*8:00 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
11:30 p m*	Pekin and Peoria Express	*8:00 p m
9:00 a m*	Chicago and Paducah R. R. Express	*3:40 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	*3:40 p m
5:00 p m*	Joliet and Dwight Accommodation	*9:10 a m

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You may ask washerwomen and housekeepers, and your answer from time out of ten will be, "Plenty of elbow-grease," or in other words, laborious rubbing upon the wash-board. And such is the case, for you first rub soap upon the cloth, and then you have to rub it in to make the dirt soluble, but does that remove it? No; to do that you must dip it in the water and rub repeatedly to force water through the fabric, again and again. That is what removes dirt after having been softened by the chemical action of the soap.

The way in which this could be most economically accomplished has been developed in the FAMILY WASHER AND BLEACHER, which embraces all the above points.

Mechanical devices take the entire time of a person during the whole wash, and will not remove streaks from clothes. With the Washer and Bleacher washing, baking and housework are contemporaneous operations—the fire doing the washing and baking, while the housewife does her housework.

It is harder work to operate these mechanical devices than to use the common wash-board. They are constantly getting out of order, and wear out in a short time. They wear out clothes faster than the rubbing-board, because the friction is so much greater.

All who have tried steam wash-boilers will unite with us in saying: They do not give satisfaction.

WE WILL EXPLAIN WHY.

As stated, *water force* is what removes dirt from the fiber of the cloth. A large body of water is required to hold in solution a comparatively small amount of dirt. Steam wash-boilers can not accomplish the desired result. They do not contain enough water to hold the dirt in solution. While steam will not remove dirt, it is a powerful agent to assist in cleansing, because it expands the fabric, and causes the discharge of dirt and impurities from the cloth that can not be forced out in any other way, unless by the *application of heat and force of water combined.*

In order to remove the dirt from *stained clothes*, they must be washed out in water at nearly boiling heat; for if you use water at a lower temperature it causes the fabric to contract, which "sets the dirt," thus causing the clothes to turn yellow. An essential thing to be mentioned is the *rotting of clothes by steam wash-boilers*, because of the small *quantity of water* used.

Everybody knows that a large quantity of soap dissolved in a small body of water must necessarily form an *exceedingly strong alkali*, which, after the clothes are packed in the steam wash-boiler, is converted into steam, every moment becoming more concentrated till the clothes are removed. A few such washings and what is the result? Simply this: Your clothes fall to pieces of their own weight, and you pronounce *steam wash-boilers (and they are) a failure.*

THE PRINCIPLE OF THE WASHER AND BLEACHER embodies all the essential points. First, we have the desired heat, which expands the fabric and causes it to discharge the dirt. Second, we obtain a powerful suction beneath the clothes, which produces a *rapid downward current of water force*, through and through them, thereby removing the dirt. Third, we use a *large body of water*, which holds the dirt in solution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and [illegible]. This process can not injure fabrics. It cleanses thoroughly, *rinsing the clothes* being all that is required to complete the operation.

THE PHILOSOPHY OF THE WASHER AND BLEACHER IS THIS:

We have 5 lbs. of metal, which attains a much greater degree of heat than the water surrounding it, consequently the water *underneath* the Washer becomes hotter and more expansive than in any other part of the boiler, and is thereby thrown to the surface through the tubes, thus tending to produce a vacuum underneath the Washer at the bottom of the boiler, into which the water is rapidly drawn.

As it passes along the channels of the Washer, the curved and contracted throats of which prevent its flowing backward, and being held in contact with the hot metal, it becomes hotter and hotter, consequently more expansive and more forcible until thrown to the surface, thus producing a powerful suction beneath the clothes through which the water must pass in a rapid downward current, thereby obtaining a water force which can not be obtained by any other method known in cleansing fabrics. Thus, we get a combination. **FIRST, WE HAVE THE DESIRED HEAT. SECOND, PERFECT CHEMICAL ACTION OF THE SOAP. THIRD, FORCE OF WATER—ALL OF WHICH ARE REQUIRED TO THOROUGHLY CLEANSE AND PURIFY ANY FABRIC.**

THE IMPROVED WASHER

has a perfect fitting pipe, and is a combination of metals which does not become sticky or dirty. It comes out of the boiler as bright as new.

A WORD ABOUT BLEACHING.

There are few professional bleachers in the United States. The word "bleaching" implies the art of extracting vegetable or animal matter and discoloration from the various fibers which constitute all our different fabrics. This is done by a regular chemical process, consisting, first, of alkaline (boiling); second, immersions in solutions of chloride of lime; third, solutions of acids. After such process the goods receive a thorough rinsing in clear water, then last of all processes, to thoroughly extract all injurious matter, comes that of *boiling in good soap and water.* This leaves the goods pure and white as snow, ready to finish for the market. Now the question arises, can these fabrics come about and fix all their natural discolorations? We answer, No, impossible. Then why is it (asks the housewife) my clothes become yellow and discolored? There are many reasons—poor soap, hard water, careless servants, not having strength to rub out the dirt yourselves, and not being able to use water by hand hot enough to keep the fabric expanded to the extent which is absolutely requisite—to thoroughly *extract the dirt*, or "bleach the clothes." Clothes should never be bleached but once, but *thoroughly washed*, and they will *always be white.* THE FAMILY WASHER AND BLEACHER will do it for *you every time.*

THE CAPACITY OF THE WASHER AND BLEACHER.

There are two sizes: No. 1, the family size; No. 2, suitable for small hotels, restaurants, and barber-shops, boarding-houses, etc.

The Washer is composed of metal and can not get out of order.

The family size weighs about 5 lbs., and is only 8 inches long by 5 inches wide, and 1½ inch deep.

The discharge pipe is 12 inches high over that, and is 1½ inch in diameter. It throws water in a solid, unbroken stream, at the rate of 4 to 5 gallons per minute. It will work in any flat-bottom boiler. It takes only 3 or 4 ounces of soap to 10 or 12 gallons of water, and will wash bed or table linen, a boiler full in from 15 minutes, wearing apparel in from 10 to 20 minutes, and will remove stains without rubbing; requires no previous preparation of the clothes, such as soaking over night. Take the clothes dry, and when the Washer gets *thoroughly at work*, fill the boiler as full as it will hold by gently pressing them down with a stick. Use no chemicals, only good soap and soft water. If the water is hard, it may be softened by a small piece of borax, which is harmless.

FOR LACE CURTAINS this Washer is *invaluable.* It cleanses them as no other process can, and without the slightest danger of injury.

No. 2, or small hotel size, is 16 in. long, 7½ in. wide, 1½ in. deep, and weighs about 9 lbs. It will work in a flat-bottom boiler holding 15 to 25 gallons, and wash an average piece from 1,000 to 2,000 per day; or it may be used in any smaller boiler that has a flat bottom large enough for it to rest upon.

For hospitals this Washer is pronounced by the medical faculty invaluable, being the most powerful disinfectant known; leaving the fabrics pure as when new. By engineers, mechanics and scientific men generally, it is pronounced one of the most wonderful discoveries in the principle of hydraulics or *water force* ever brought to light. By bleachers and chemists it is said to be the *most powerful method of removing dirt and vegetable matter from fabrics* ever known. It is the *greatest bleacher extant*, and for that alone is worth ten times the price.

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Materialization.—Have Materialized Articles Been Retained?

BY J. H. MENDENHALL.

To the Editor of the Religio-Philosophical Journal:

"How absurd it is to accept the theory of some Spiritualists, that a spirit can produce a tangible body of blood, bones and muscles by the mere force of will, and dematerialize them again in the twinkling of an eye. If it take God forty years to produce a man, can an Indian maiden do this in the twinkling of an eye? If any one says a spirit can come with bones, muscles and nerves, I say this is impossible."

The above language is quoted from a paper over the signature of S. B. Nichols, in the RELIGIO-PHILOSOPHICAL JOURNAL of April 17th, as being used in a lecture delivered by Prof. S. B. Brittan, before the Brooklyn Spiritual Fraternity. The Professor is a man of wide notoriety as a journalist, and is said to be a man of broad liberal sentiment, and is spoken of as the chosen organ, "Editor-at-large," to expound through the secular press the teachings of Modern Spiritualism in its phenomenal phases and principles of philosophy. Now, I have no disposition to quarrel with Prof. Brittan about his opinions, so long as he holds them as his private property, but when he expresses them publicly, and in the most emphatic terms, as the teachings of Spiritualism, and that, too, in the face of facts observed by thousands of intelligent Spiritualists, thus denying the fundamental basis for argument, the crowning evidence to our senses of the continued existence of man, I cannot and will not silence my pen, leaving the grand and heaven-born philosophy, Spiritualism, to become the target for the missels of such contemptible ignorance and priestly bigotry.

I would ask the Professor if he said this as a Spiritualist. Did he expect a single Spiritualist among the thousands who have witnessed the full materialized forms through the mediumship of different persons, to believe him, or, was he aiming his remarks for an insult both to reason and common sense? It would seem that Prof. Brittan, in becoming "Editor-at-large," assumed dimensions entirely "too large;" so much so, indeed, that he has stepped completely out of the spiritual realm, and if he speak experimentally, it would be a question among Spiritualists as to whether he *really was ever deeply imbued with it*; at least, it furnishes grounds for thousands of observing investigators to ask in mind, if not otherwise, if he ever attended a "materializing séance."

My dear Professor, allow me to ask you, by what authority do you pronounce the declaration of a solid "materialized form," an "impossibility?" Do you claim to understand all the truth, the laws and forces in the broad realms of infinitude? What do you know of the yet unexplained philosophy of materialization? What did you know of the simple, yet deeply meaning "rap" thirty three years ago? Would not the same course of logic pursued by you in this instance, have caused you to pronounce that little harbinger of immortality an "impossibility?" In short, is it not the same spirit of intolerance actuating you that has ever denied newly discovered truths in all countries and ages, and thus held the world in ignorance of its true and best interests? Now, my brother, allow me, for your benefit, and those (if any) who may be swayed from the truth by your influence, to present you with a few facts that have come under, not only mine, but the observation of numerous others, not professors, however, but ladies and gentlemen of good sense, which may afford you grounds for thought, at least, if they do not thoroughly change your channel of thinking. First, as to solid materialized forms called "spirit-materialization" (whether composed of "blood, bones and muscles," we do not argue here): said forms manifested all the phenomena and functions common to such organisms, I, with hundreds, can testify. On many occasions, when my wife was enjoying fair health, and at séances was placed under scientific test conditions, spirits have put on the materialized form; walked out among us; conversed audibly and freely; were recognized by every feature and element of recognition; have waltzed gracefully to instrumental music for twenty minutes at a time; have locked arms with us and walked around the room; sat upon our lap, with embracing arms about our neck, and planted the kiss of affection, as companion or a little child, upon the cheeks; ate fruit, and drank water; left with us locks of hair, cut from their temple, and pieces of apparel, which were woven, so to speak, out of invisible nothingness into visible, solid fabrics; all this was accomplished in the light of a full lamp blaze, and then, *not* in the "twinkling of an eye," but in a very few seconds, each materialized object disappeared from our view.

On one occasion, April 23nd, '77, two spirits appeared simultaneously; both were recognized, one a wife, the other a colored man, members of our band. A table of cakes, candies, raisins and oranges, had been prepared for the occasion. Spirit companion appeared in full tangible form, served an audience of some eight persons to the eatables upon the table, and then seating herself in a chair by my side, she rocked herself familiarly, ate of the good things mentioned, and conversed freely during the festival, which lasted for some twenty minutes. Following this was the materialization of my wife's spirit mother, who repeated or duplicated all the phenomena of her predecessor, except rocking herself in a chair, but for that deficiency she gave food to the colored materialized spirit of the occasion, and he, too, ate; thus, two materialized forms simultaneously performed the functions of an organism composed of "bones, muscles, and nerves." Prof. Brittan can have a chance to explain the philosophy of the manifestations, if done by forms wholly "intangible," like a "cloud."

On another occasion, a daughter, who passed to spirit life sixteen years ago, an infant, now grown, but whose measure in height is five and one half inches less than that of my wife—medium—has kept time on a drum to martial music, almost to perfection, for twenty minutes at a time, pared, divided and ate fruit with us, stepped upon my hand, weighing at first, apparently nothing, then assuming weight, increasing gradually from twenty to forty pounds, concluding her feats by cutting from her wearing apparel pieces, leaving the same with us, and which are now preserved intact.

Another spirit materialized sufficiently solid to lecture audibly, sweep the floor with a broom, carry heavy articles across the room, eat and drink, materialize solid objects—fabrics—out of things invisible, giving to the same, properties of matter, such as visibility, form, dimension, color and weight, and then with a few manipulations, causing the same to vanish. I have clasped materialized hands in my own on many occasions when they were solid as mine, and watched them both by sight and touch, dissolve—as it were—into nothingness. All the above named phenomena have taken place in strong lamp-light under the mediumship of my wife, in the presence of many persons of, at least, ordinary judgment. Brother Brittan, what does this all mean? Do you know of any law outside of that law of chemistry, by which all worlds and atoms have been evolved out of invisibility to visibility, under which these things could have taken place? Certainly you do not, and if we are to judge from your assertions above quoted, we shall be compelled to conclude that your knowledge even of said law is extremely limited. It appears that you have some fears that an "Indian maiden" may excel your "God" in producing a man whom you say, it takes Him "Forty years" to fully develope. Why, my dear sir, do you not know that it took "God," millions of years to produce the first man upon our planet? But you say He can *now* perform the same feat in "forty years," and I would not be at all surprised, upon a fair examination, to learn that the able Prof. Brittan himself had been evolved in less time than "forty" minutes. It takes God a whole year to produce ice or a temperature of boiling heat; in fact, he seldom succeeds in the latter, and yet, through a chemical process well known to man, said results can be produced in a very short time.

Dr. John B. Dods discloses, in his Electrical Psychology, that by application of electricity he can greatly increase the growth or development of potatoes. Dr Peebles narrates in his experience with the mediums of India, instances where fruits—oranges, I believe—have been developed to perfection in a very few minutes. Of course this was the work of spirits operating under the laws of higher chemistry, and of which Prof. Brittan knows nothing, only to deny the facts. But I may be too fast; it may be that the Professor objects only to the aforesaid phenomena being produced by the "Force of will," as he uses those words in his declaration against facts. Then I would ask him, if from his peculiar spiritual stand-point, he can conceive that his "God" brought into existence worlds, or a planet with "man" upon it, without the exercise of will force; or, to come nearer home, state, Professor, if you ever did anything yourself, unless it be to make a blunder similar to the one now under consideration, except by and through the means of your will force?

I invite you, my brother, if you are a Spiritualist at all, to state what positive evidence—if any—you have of the continued existence of man, save that obtained through the phenomenal facts of Spiritualism? If all the materializing phenomena you have ever witnessed, is no more than a "cloud," through which you can pass your hand without meeting with resistance, then what evidence have you that all your experience in spiritual phenomena, is not wholly subjective, and therefore as unreliable as is your statement to every truly investigating Spiritualist?

When will our would-be leaders in Spiritualism learn to use their senses when considering Spiritual phenomena, as they would and do in the investigation of any and all the phenomena witnessed in the broad realm of nature? Hoping to hear from you, and that you will, through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, give us your best thoughts on the points herein contained, and no longer show yourself by your denial of phenomenal facts, the only proof positive to sense and reason combined, of a life in the "Beyond."

Follies of Spiritualists.

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal:

Several years ago I met in Washington the renowned Miss Dr. Walker. She was clad in bloomers, had on a neatly fitting frock coat, and upon her "shingled" head, artistically rested a "jockey hat." She sported a gold-headed cane, which she handled with the dexterity of a city dandy. Her step was quick and elastic, and her head bobbed from side to side, in perfect time with the patter of her pretty little boots. Her every action and movement was that of a fast young man. Coming into her society one feels like saying, "How are you, doctor? Take a cigar? Let's go in and have a glass of beer!"

The doctor has a right to wear "breeches," cut her hair short and part it where she pleases, if she only gets on a little "woman's toggle," enough to evade the law against women dressing in male attire. I don't believe, however, there is a patent nostrum that will make her whiskers grow. The doctor may have tried all of them, but thus far she has not succeeded in producing a mustache so much coveted by young sports. Nature never designed that a woman should be a man, nor a man a woman, and these efforts at transposition, especially on the part of the male sex who seek to appear as feminine as possible, is an evidence of a weak, unbalanced or disordered mind.

The most profound thinkers in the world are numbered among Spiritualists, but there is a small proportion who are an "odd set." These are generally the most noisy. They are angular,—full of all manner of notions, ready to believe everything and condemn everybody that does not agree with them. They carry all their hobbies to extremes, and are perpetually forcing their eccentric notions upon the people who do not care to hear them. They take it for granted that the world owes them a support, and are generally as presumptuous as a cow in a cabbage patch. You will find this class of Spiritualists always opposing those who expose fraud and deception. They are perpetually self-deceiving themselves, and when fraud is demonstrated beyond question, they invariably invent some excuse in justification. I have seen this class of Spiritualists "talk to the spirits" for an hour when all the "raps" were produced by my own shirt collar. I have seen old rickety chairs and tables deliver satisfactory communications, which become the subjects of glowing articles to the papers. Women's corset strings sometimes make excellent "communicating spirits." Some one says, "I hear the spirits rapping on Jennie's chair." Jennie is envious of the honor, and she breathes lightly for "one rap," sighs gently for "two," and swells her little bosom when the corset strings sing out "three," and now a channel of communication is opened up between the "seen and unseen," when grandma, grandpa, uncles and aunts bring glad tidings from the other side.

The manifestations change. The spirits are requested to "tip the table." "Please tip the table towards Jennie. Now tip it—tip it, please!"—and Jennie presses down a little and those on the opposite side draw long breaths and raise their hands a little. The credulous remark, "It is going to tip; I feel it tipping! —there! there, it is going!"—and over it goes into Jennie's lap. Jennie becomes the heroine of a newspaper article, and another "great medium" has been developed.

In order to make a variety, some one must be developed as a "trance speaker." John Spooks gets the "jerks," which may or may not be genuine. The electric and magnetic currents produced by a circle of individuals sitting round a table will produce the "jerks" in some people and they can't help it. Everybody believes that John is going to be developed as a "trance speaker. John is negative, and the magnetic influence of a half dozen or more minds centred upon him, produces the desired result. John is placed under their control. He feels as if he was etherealized and suspended somewhere between the heavens and the earth, yet he is conscious all this while. It is assumed that he is under the control of a spirit, and the circle request the same to speak. John speaks. It is asked, "What spirit is this?" John answers, "George Washington." He don't like to do so, but he has been forced into a position from which he cannot retreat. He has assumed that a spirit was speaking through him, and certainly a spirit must know his own name. Under the psychological influence of the sitters, John has closed his eyes and assumed the "trance," and, of course, it won't do for him to know anything he has said. He talks Indian, Dutch, and English, just according to the psychological influence of others or his own will force, but nothing he says rises above his abilities, if properly drawn out in his normal condition.

Now, John has been forced to practice a little deception—"not of his own free will and accord," but through the psychological influence and credulity of the sitters. Neither is Jennie especially to be censured for making her corset strings represent her deceased grandmother, for like the boy that stole the lump of sugar, "she didn't mean to do it."

Thus these credulous, over-zealous people are making fraudulent mediums every day, and are ready to defend fraud under all circumstances. I believe I am safe in making the assertion that nine tenths of the fraud in Spiritualism may be traced back, to the influences exerted upon sensitive people by this class of credulous Spiritualists. These are a few of the follies we need to eradicate before we can stop the production of fraudulent manifestations and purge Spiritualism of its excrescences.

Columbus, O.

Marriage of Two Young Liberalists.

Mr. Henry B. Vandercook, brother to the late M. C. Vandercook, the inspirational singer, and Miss Ida Jamieson, daughter of W. F. Jamieson, have recently been legally joined in marriage, and have commenced what we sincerely hope may be a pleasant journey in the spring time of life and spring time of the year.

We make a brief extract from a private letter from the bridegroom concerning the event, and commend the example of the young couple to others who contemplate such a step. It is not entirely a romantic affair, and calls for such thought and candor as our young friends bestowed upon it. Were this consideration given the subject, we should have fewer divorce cases, and fewer wasted lives and broken hearts. Mr. Vandcook writes:

"One Sunday morning, after our work was done, Ida and I went to Mr. H——'s to talk about the matter of our marriage. Mr. H——'s people are Spiritualists, splendid folks, too, and love Ida as their own child. They took her when she was ten years old, educated her and cared for her as their own. No one yet knew our plans, so Mr. and Mrs. H., Ida and myself sat down together in council. We all made our speeches in deep thought and many tears. We weighed everything, we cross-questioned the same as in court, when it was only courting! They thought me worthy to take Ida, whom they so dearly loved, and so we were left alone to make further arrangements. My father and mother were then informed, and they thought it best for the good and happiness of all concerned. So we were married before a small company at Ida's home, by an old justice of the peace. We received congratulations from friends far and near, and I am happier than ever before; I have something to work for and live for. Ida is very different from many lassies. She is quiet and lady-like. She can do all kinds of housework in splendid style, cooks like an experienced woman, and is handy with the crochet needle as I am with the marble chisel. We have many household articles, and intend to add to them as we can. I have a table and all necessaries for writing, so all the time I get, when I am not at work, you will know where I am, and love to be. I wish you could see our large double inkstand. It unlocks the portals to the realm of thought, where the picture of Meditation above my desk, seems ever to dwell. We have begun our voyage with the first spring flowers, and I trust many, many springs may come before we wither the flowers of our affection for each other."

We heartily wish Mr. and Mrs. Vandercook a long, happy, and useful life.

EMMA TUTTLE.

Suspended Animation.

Franklinton, N. C., May 6th.—The following remarkable story was published in the local paper of this place this evening:

Mrs. Martha Smith, of Chatham, reports a remarkable case of suspended animation, burial, and resurrection of a person—a married lady—of that county, who possessed a gold watch and finger-rings, which she often expressed a desire to have buried with her whenever she was dead. Finally she was taken ill, and life seemed to gradually ebb away until her attending physician pronounced it extinct. At her burial her previously expressed desire was complied with, and the second night after her interment a white man and negro went to the grave and exhumed her for the purpose of obtaining her jewelry.

As they took the lid off the coffin, and began pulling off the ring from her finger, she raised up. At this both men took fright and ran away. Finally the negro went back. She asked him what he wanted. He told her he wanted her ring and the white man her watch. She requested to see the white man, whom the negro soon found and brought to her. She requested him to go home with her. He did so, and when she reached the door, she knocked. Her husband opened the door, but fainted when he saw her, thinking it was his dead wife's ghost. Mrs. Smith says the lady is now living, and bids fair to attain a good old age, and that she visits and is visited by her frequently.

* * *

A democratic manifesto has been published in Spain, demanding religious liberty, liberty of the press, of public meeting, association, and education, unusual suffrage, decentralization, obligatory military service for all, economy in the public service, respect for the rights of individuals, improved control over the finances, the assimilation of Cuba to the mother country, and the irremovability of the judges of the peninsula. The document is signed by two hundred and seventy-nine former deputies and senators and twenty-one journalists.

* * *

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Shakers' Society, Cuyahoga Co., Cleveland, O.
28-11 19

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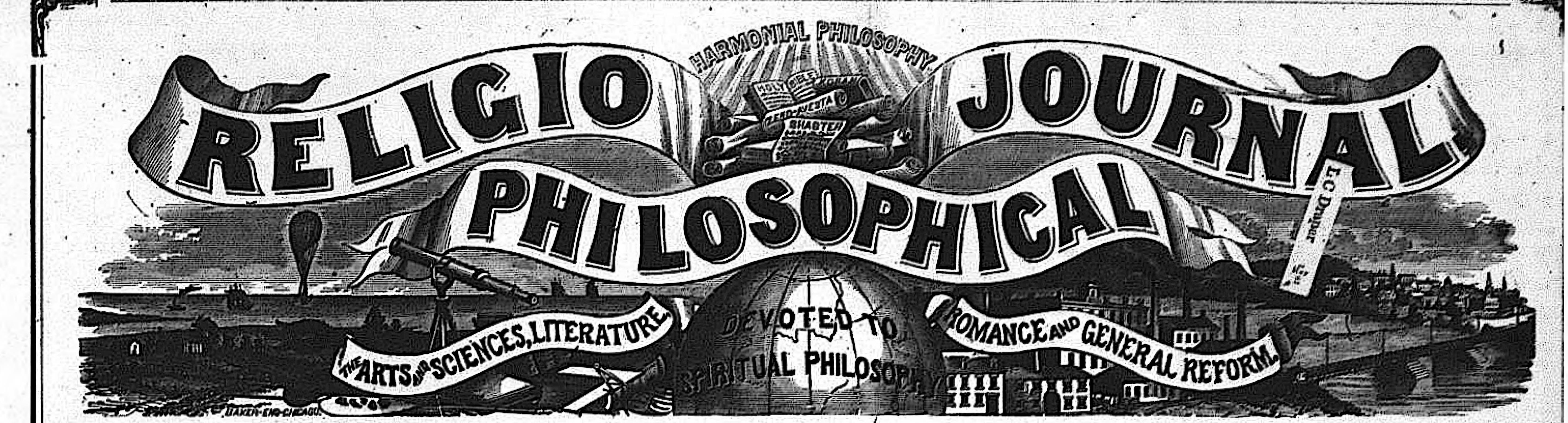

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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INTERESTING EXPERIENCES.

Evidence of Intercourse Between the Two Worlds.

BY R. A. REYD.

To the Editor of the Religio-Philosophical Journal:

A few weeks since I told you a story as 'twas told to me by a clerical friend of mine, and as he has related to me several other singular experiences, I have thought it would be of interest to some of your readers if I should repeat them. The first is located at Ansonia, Conn., some time in 1858 or 1859:

"It was before I entered the ministry. I had a brother, a clergyman, residing in Ansonia, and I was living in New York. My brother was having his house repaired, and had sent his family away for a season, to escape the confusion and clatter consequent upon the presence of carpenters. Being somewhat lonely without his family, he wrote me to come down and stay with him a week or two, and I acceded to his request. I had not been long in the house, when I had a feeling that there was something strange and 'uncanny' about it, and so remarked. My brother said he had never observed anything peculiar, and was rather inclined to joke me. The first evening of my stay with him, we sat smoking in the front room and talking over familiar matters, when suddenly we were startled by what appeared to be some one up stairs knocking upon the stove pipe, which passed from the stove through the ceiling into the room over head and into the chimney. The knocking was repeated two or three times, and not aware that any one was in the house, we seized a light and went up stairs to see who the intruder might be. We found the room empty, and all the rooms void of any living thing as well as of furniture, and the windows secure. We looked at each other in amazement, and crept down stairs, feeling somewhat chagrined at having been trifled with in such a manner. We knew that we were alone in the house, and while remarking upon the unusual occurrence (for we were both sure that we had heard the knocking upon the stove pipe), we all at once heard a great rumpus in the cellar, as if boxes and barrels were being thrown about. We listened, and the noise continued. There was only one way of ingress to, and egress from, the cellar and we made a rush for it, quite positive that we could find a solution of the mystery—that the disturber of our peace was in the cellar. We hastened down the stairs light in hand, but found everything in place and all serene. There was no rat holes, and not even a cat or a dog rewarded us for our search. We returned to our sitting room dumb-founded. 'There, George,' said I, 'didn't I tell you that there was something wrong about this house?' 'Yes,' was the answer, 'but I never noticed anything out of the way until you came.'

"I have never had any fear of the supernatural. Ghost stories never had any effect upon me even as a child. I have courted haunted houses and out of the way places with a curious desire to see a ghost, if such a thing might be. My father once lived in what had always been known as a haunted house, in Flushing, L. I. No one could live in it, or would not. It was said that a man once committed suicide in the garret of the house and families who had tried to live in it were disturbed by the noise of a heavy tread in that room. Father had no fear of ghosts; the rent of the house was cheap and he took it. He promised us children that he would give half a dollar to the one who should surprise the ghost in his midnight prowlings. I was bound to get that half dollar, so one night I listened for the tread and heard it. I bounded out of bed and crawled stealthily up the garret stairs, but there was nothing to be seen.

"But to return to my experience at my brother's in Ansonia. It was in winter. George was called away to attend to the duties of his parish one day, and as I did not care to go out, told him to lock the door after him so that I might not be disturbed. There was an old gentleman in the neighborhood who was a great bore, and who had a habit of coming at any and all hours to call upon us, and molested us by his inquisitiveness and loquacity. I knew if he came and found the door fastened, he would go away and I should not be troubled with him. It was about the middle of the afternoon, and I laid down upon the lounge for a short siesta, but had no more than done so when I heard the front door open and shut. 'Confound it,' thought I. 'I told George to lock the door, and he has forgotten it, and I am to be bored by that old idiot! I'll feign that I am asleep, and he will retire and leave me unmolested.' The door of the hall communicating with the room I was occupying softly opened, and I heard advancing toward me the gentle step as of a young lady and the rustling of garments. I thought I would still feign sleep; that, perhaps, some roguish young lady of the parish had come in, and finding me asleep was going to play me a trick. Nearer and nearer she came, for I was then sure that it must be a lady. She seemed to bend over me. I opened my eyes, springing up, but there was no body present. I hastened to the street door and found it locked. The back door was locked, and the windows all fastened. What was it? When my brother returned I told him of what had transpired. He thought it strange, and for the first time told me that he had heard that a young lady had died in that room sometime before he occupied the house, under very mysterious circumstances.

"But the most unaccountable part of my experience at my brother's house is yet to be told. I had been to attend services at his church one Sunday morning, and at the conclusion we walked home together. As we approached the house we heard some one playing upon the piano. We were very much surprised as we had left the doors locked as usual, and we could not imagine how any one had gained access to the house. But there was the piano giving forth a lively strain and the music was beautiful. We stopped to listen—there was no imagination about that; we both heard it. We concluded that either my brother's family had returned and expected to give us a surprise, or that some mischievous person or persons had some way entered surreptitiously and taken possession of the premises for the fun of the thing. At all events, so many mysterious doings had already taken place about the house we were on the alert, and my brother told me to go round to the back door to see that no one escaped while he went in at the front entrance. I did so. Both doors were locked as we had left them. No one was in the house. The front room where the piano was, was undisturbed. The piano was covered over with books, papers, pipes, tobacco, a big dish of apples and things too numerous to mention—in fact, in just the plight that two men would be apt to leave a room in if there were no one around to keep things straight and to pick up after them. Everything was just as we left it. We entered too suddenly to give time for any one to put down the piano cover and load the piano as before, and then escape; this was the most singular affair of my experience. Two men in their right mind heard the same thing at the same time and found nothing that could furnish a solution of the mystery. I have no theory to offer in explanation. It is as mysterious to me to-day as ever. My brother thought I had better go home, or he should be scandalized. He had never been disturbed in any such a way until I came there."

Dr. R—— here lit his pipe and settled back for a comfortable smoke, while I took breath and finished my notes. He then went on to give me two instances in which his life had been saved by "a voice which was not a voice," but yet seemed audible to him.

"I was walking," he said, "on Barclay st., New York City, several years ago, and there came up a tremendous shower of rain. I hastened my steps in order, if possible, to secure shelter under some awning, but finding nothing better I drew up snugly under the scaffold of a new building that was then being constructed. Suddenly I was startled by a voice that said in a quick and hurried manner, 'Leave! leave!' I hesitated an instant. 'Leave the building!' again shrieked the terrible voice, and I impulsively darted to one side when an ax came sliding along down the wall and buried itself in the ground on the very spot in which I had been standing. It had probably been left by workmen upon the roof and the shower had set it in motion. I believe in spirit voices. There is mention of them in scripture. This seemed to me to be a voice, but not a voice speaking to me without a sound."

This, to me, Mr. Editor, is somewhat incomprehensible. I suppose you would explain it by saying that the Doctor is clairaudient, though he seems unacquainted with the term. His spiritual ears were open to the voice, and had other persons been present they would have heard no sound, unless like him they had been clairaudient.

The other instance in which his life was saved by a voice we will also let him tell himself:

"When quite a young man I was at one time walking upon the railroad track between Attica, N. Y., and the first station beyond. It was toward the latter part of the day and a terrific shower came up. It rained so hard I could not see one hundred yards ahead of me. At that time 'Lightning Express trains were run over the road, but I was not aware that the time for passing was so near at hand. I was making my way as best I could in the blinding storm, when all at once, 'Leave! leave!' burst upon my ear. I called to mind a former warning. 'Leave the track!' thundered the voice, and I leaped over the embankment into the mud and darkness. A flash, a crash and roar flew past me—it was the lightning express, and I had been snatched from a frightful death. At the next station I told the story and asked how far away I could have heard the train, for I was depending upon hearing to clear the track in time. I was answered that if I had waited for that I would have been crushed, for no sooner would I have heard the coming train than it would have been upon me."

"I was telling this story at one time," he continued, "to a company of brother clergymen, when the Rev. Wm. Street, of the New York Diocese, related an instance of hearing a voice in his own experience. It happened at one of the stations a little below Binghamton on the N. Y. and Erie railroad, though I do not remember which one. He took leave of his wife and left the house to take the train for New York city, where he had an appointment to meet. It was his custom, immediately on entering the train, to take a berth and retire to sleep, and he was about to do so when he heard a voice saying, 'Don't go on this train.' He was somewhat surprised, but was not inclined to take any heed, thinking it was his imagination, when still more urgently came the words, 'Don't go on this train!' He resolved to obey the voice, left the train and went home. His wife was surprised to see him return, and laughed at him when he told her what had made him change his mind. The fate of that very train is now a matter of history. The next morning the news came of its wreck and conflagration in which every soul on board save one perished and their bodies burned to a crisp by the devouring flames."

My friend, the Doctor, seems to take stock in haunted houses, though he takes methods of accounting for them peculiar to himself. He has had a decided penchant for such places all his life, according to his own declaration, and, of course, I believe him. As for myself I must say that I never saw a haunted house, and never expect to, though I have heard of many. The Doctor has always ran after them, sat up with them and fairly ached for an encounter with a ghost. "Just beyond Rochester," he says, "there is or was a house that was said to be haunted. An Italian murdered a woman's husband there in order to get her for his wife. Driving past there one night I resolved to have a séance at the house and see what would come of it. An unexpected difficulty occurred, for the horse I was driving would not be persuaded by any means at all to approach the house. He would prick up his ears, stare, snort and move backwards as though frightened at something he saw, but I could see nothing. I went in another direction and hitched the animal and proceeded to the house, searched it in every part, waited and hooted, but all to no purpose—no ghost put in an appearance. I went back to my carriage, experimented with the horse as before with the same result. Query.—Can an animal see a ghost?"

He was a little more successful at one time while traveling in Central Pennsylvania, between Westchester and Harrisburg: "I was told that in that vicinity there was a haunted house in which no one would reside. I went to see it and to make inquiries. It was one of those large, massive stone houses often seen in Pennsylvania, and was built about the time of the Revolution. It was badly out of repair from long desertion and age. It had a large hall with rooms on either side. A staircase from the hall led to the upper story in which there were many rooms. I was informed that it was only at certain times that anything unusual took place, for example, at midnight, after any hot day in summer, when no air was stirring. I lingered about in that vicinity and watched my opportunity. I had been told what I must expect to hear, the sound of footsteps going up the stairs, and then coming back again with heavier tread as though bearing a burden. Finally a night arrived such as those particular ghosts loved. I wended my way to the house late at night, with lamp in hand, which I lighted on entering. I examined the building upstairs and down thoroughly, to satisfy myself that it had no occupants. I securely closed and latched all the doors. At the foot of the stairs was a room in which I set my lamp upon a box and patiently awaited developments. Time went on but not a sound rewarded me for my pains. It was between 12 and 1 A. M., and I was about ready to despair of having an exhibition, when sure enough the clearly defined sound of footsteps entered the hall door and went step by step up the stairs. There seemed to be several persons. I seized the lamp and went into the hall. I heard distinctly the ascending footsteps but could see nothing. I began to experience a strange feeling of uneasiness for the first time in my life. I heard the doors open upstairs which I had taken care to close and latch. Presently I heard the steps coming back but with a firmer tread. They reached the head of the staircase. Some appeared to be scuffling on the floor as of persons stepping backwards. It sounded as though a burden was being borne by several individuals. Down they came laboriously, the stairs creaking beneath their tread. As they passed me I instinctively drew back with a feeling of horror, for I felt the presence of something that my straining eyes could not see. I thrust my hand through the balustrade, but could feel nothing. They reached the hall floor, passed out of the door into the open air and all was over. On going upstairs I found the doors open that I had taken care to shut. I retired from the house satisfied that I had got all I bargained for and went home."

I tell the Doctor that out of respect to the cloth I shall believe this yarn, but it would not do for a lawyer to tell me a similar one.

The following examples of premonitions have so much resemblance to many related by Robert Dale Owen in his works, that to such as are familiar with the same, they will have but little interest. But the Doctor is unacquainted with spiritualistic literature, and speaks of them as more unusual than is really the fact:

"You remember, I suppose," he says, "a circumstance connected with Mrs. R——, at a certain village in Colorado."

I could not call it to mind, and he continued:

"She was sitting in one of the rooms of her house directly under a chandelier. All at once she exclaimed, 'Oh! I feel so badly—as though I were going to die.' Her friends came to her and laid her upon the bed, and just at that moment the chandelier fell and would have doubtless killed her had she been sitting where she was a moment before."

"A good many years ago," he says, "I was teaching school in Pottsville, Penn., and a Mrs. C——, a lady of standing in the community told me the following story: She had been sitting up late at night on one occasion, awaiting her husband whom business detained at a coal mine. Her sister, who was with her, suggested that they should have some lemonade, and taking a pitcher she went to the well for some water. In a moment Mrs. C—— heard her sister scream and drop the pitcher. On inquiring what the matter was, she said she had seen her mother standing at the well, whom she supposed to be alive and well at her home, about five miles away. She spoke to her and she disappeared. On the return of Mrs. C——'s husband they informed him of what had occurred, and insisted that he should go immediately and see if she was alive or dead. He demurred to going that night, but was prevailed upon to go the next day. In a short time he returned and brought word that their mother expired the night before at about the time her apparition was seen at the well."

This is about all I remember of the stories told me by my reverend friend and I trust I have not wearied your patience.

Denver, Colorado.

Anthropomorphism and Pantheism.

To the Editor of the Religio-Philosophical Journal:

I have seen in your paper, from time to time, some arguments pro and con upon the subject of the personality of God. Perhaps the question whether personality can be ascribed to the supreme governing power of the universe, is not one of much practical importance. Nevertheless, it is a subject examination of which will tend to the expansion of the intellectual faculties, and to logical thinking; and on this ground I present you the following remarks:

It appears to me that all theistic conceptions must be either anthropomorphic or pantheistic. I use the former term in its broadest sense, as embracing the doctrine which ascribes to God passions and emotions analogous to the human, without necessarily involving a human form; which doctrine is sometimes demonstrated anthropopathism.

The God of the Bible is anthropomorphic in the strictest sense of that term, having a human form as well as human passions and emotions. The prevalent conception of God among christians to this day, is anthropomorphic in this sense, although in modern times some have discarded the idea of a human form being necessarily involved in the conception of a Supreme Being. All, however, ascribe personality to the Deity: and any idea of personality which does not amount to pantheism, I regard as anthropomorphic. It is said that the Elder Fichte "rejected the very doctrine of the personality of the Divine Being as anthropomorphic and represented God as the moral order of the universe."

I remember to have seen in your paper, a year or so ago, in a reply of Epes Sargent to an argument of Hudson Tuttle against the personality of God, the term "infinite personality" applied to the Deity. If this means anything at all, it means pantheism, according to my comprehension. Personality involves unity, individuality. Infinity involves unity, inasmuch as there cannot be two infinities. I do not object, therefore, to the term "infinite personality" as applicable to the Deity, but rather accept it as a good definition of pantheism.

All theists ascribe to the Deity omnipotence, omniscience and omnipresence. Now there can be no power, force or energy outside of infinite power; no knowledge distinct from, or in addition to, infinite knowledge; and if there is an entity which is present in every point in infinite space, there can be no other entity present anywhere. If there is an atom of matter in the boundless universe which is not a part of the Deity, that atom is a personality or individuality; and hence Deity cannot be an infinite personality. Thus, infinite personality of the Deity involves the ideas that God is the ALL of the universe; or, as it is sometimes expressed, nature is God and God is nature, and the law of the universe is indistinguishable from the governor of the universe.

I admit that it is impossible for a finite mind to form any adequate conception of an infinite law clothed with intelligence. It is equally impossible, however, for a finite mind to conceive of an infinite personal being who made and who executes the laws of the universe, without becoming involved in a difficulty (not to say absurdity) which I shall attempt to point out further on.

One of your contributors, at least, seems to think it impossible to draw a line of distinction between pantheism and atheism. Dr. Fishbough, as quoted by Dr. Grimes in your issue of March 1st, says: "Whoever denies that there is an intelligent law-giver, superior to the law, denies that which all men in all ages of the world have considered essential to the nature of a God; and hence, whatever he may choose to call himself, he is truly and logically an atheist, in every allowable sense of the word." Dr. Grimes has answered the erroneous statement of Dr. F. as to what "all men in all ages of the world have considered essential to the nature of a God," and nothing more need be said on that point. But that which all men in all ages of the world have believed, is not necessarily true; nor is a man who forms a different conception of the Deity from that which has been entertained in all previous ages, necessarily an atheist. There was unquestionably a time when all men, in all previous ages of the world, had entertained no higher conception of God than that of a being having a human form; and so far as the christian world is concerned, that time was not very long ago. Was the man who first formed a more spiritual conception of Deity, necessarily an atheist?

But let us see what Dr. Fishbough's postulate of "an intelligent law-giver, superior to the law," will logically lead to? If God ever gave, or brought into existence, the laws of nature, there must have been a time when no laws of nature existed. And as it is impossible to conceive of the existence of matter without laws governing it, there could have been no matter or material substance in existence at that time. In fact all the sensible properties of matter are laws of matter, and matter and its laws are absolutely inseparable, even in thought. If, therefore, God ever created matter, and the laws of matter, however many millions, billions, trillions and quintillions of centuries ago, there must have been an eternity back of that time, when there was absolutely nothing in existence but boundless space, inherited by a solitary and unemployed God. Is not this even more inconceivable that an infinite law, coeval with, and inseparable from infinite intelligence?

Some of the arguments of Dr. F. as quoted by Dr. G., strike me as so lamentably weak and illogical, that I am profoundly astonished that a man of his reputation and learning should advance them. For instance, in reply to the proposition that the laws of nature are coeval and identical with, and inseparable from, that infinite, intelligent entity which we denominate God, and which Dr. F. understands to mean that "God is law and law is God," he says:

"Thus Congress is law, and law is Congress, and the two are identical. Hence we must define Congress as something that is bound up in printed volumes, and packed on the shelves of libraries, and if the printed laws should be burned, Congress would be burned—annihilated." And having gotten off this brilliant illustration, he triumphantly exclaims: "Am I still asked to define the difference between the entity or lawmakers and the law?"

This illustration assumes precisely what the pantheistic proposition he is endeavoring to disprove denies, to wit, the fact that the laws of nature were ever made; and hence it utterly fails as an illustration. It further assumes that the laws of nature are as destructible as the printed volumes of congressional enactments; whereas it is impossible to conceive of the existence of the universe, or of any entity whatever, even a God, independently of law. Few scientists or logical thinkers now believe that there ever was a time when the substance of the material universe did not exist in some form; and surely it never could have existed independently of law. That which has existed from all eternity cannot be something distinct from, and independent of, that universal entity which we call Deity, Divinity, God.

I admit that pantheism, like all other conceptions of infinitude, is beyond the clear comprehension of a finite mind. Hence man is naturally prone to clothe his conception of Deity with limited personality, which brings it within the scope of finite comprehension. The more the human mind becomes expanded and enlightened the more it tends to abandon such limited conceptions of the supreme governing power, and approaches towards pantheism.

If it is difficult to clearly define what pantheism is; it certainly is not atheism. It is the furthest removed from atheism of any theistic idea which the mind of man has ever conceived.

Spinoza, who was perhaps the most pronounced pantheist of all modern philosophers, after a long, firm-linked chain of rea-

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Organization Among Philosophers.

BY VAN BUREN DENSLOW.

THIRD PAPER.

Image-breakers like Ingersoll, Bradlaugh and Mill, seem to be slow to recognize the fact that the destruction of all faith in christian theology and even in the supernatural, in any and all its forms, would not of itself alone materially lessen the attendance upon christian worship, but would only modify its modes of expression and etherealize its types of worship. If it should be proved to the satisfaction of all that Jesus had never existed, there would still be those who would contend that the aggregated impersonation of mental and moral attributes known as "Christ" would deserve worship, though shown to be emanations of human thought, just as we render to the rainbow and the cloud a type of admiration we do not accord to the ocean, after we have learned that both are emanations from the latter touched and painted by the sunlight.

Even so the worship of "Christ" would outlive the belief even in the personal existence of Jesus, and the demonstration of the fact that most of the stories told of him are copied from those previously told of christna by the Hindoos. It would survive the recognition by the worshipers of the fact that the "Christ" they worshiped is a purely subjective image formed within their own minds by the process of "clothing upon" an imaginary being, the best thoughts or "emanations" of mankind for generations tinged and painted by the fruitful sunlight of their own adoring love. Unitarianism continues christian modes of worship after a philosophic creed has utterly displaced christian theology, and yet in this continuance there is no hypocrisy, difficult as it is for mere iconoclasts to perceive that fact. There is simply a recognition in the Unitarian mind of the fact that commerce in ideas is not to cease utterly, because some of the ancient coins with which such commerce were wont to be conducted, had been discovered to be fraudulent or counterfeit. If it is discovered for instance that the story of the whale and Jonah is a moon-myth, then, says the Unitarian, let the pulpit teach that it is a moon-myth and not a miracle. So if it is found that the story of the temptation of Jesus by the devil taking him into a high mountain, is but a revamping of the Greek myth of the temptation of Hercules and of his choice between pleasure and duty in a form and with an intent to cleanse the pretty Greek tale of the sin of polytheism and adapt it to the Jewish mind; or that the same story had even previously appeared in the Great Renunciation of Boodh, and thus had existed in the world in all but the severe simplicity of its Jewish dress a thousand years before it was told of Jesus, then says the Unitarian let the facts, whatever they are, be stated from our pulpit. Nay, if it even appears in the progress of human thought that we must fall back from the moral precepts and the exemplary excellence of Jesus, and acknowledge the imperfection and inadequacy both of his theories and of his example, then says the devout Unitarian, whose devotion to truth is greater than his devotion to Christ, let these things be taught in the pulpit.

"But," it is asked, "is it consistent to teach in the name of Jesus, not only that Jesus was not God, nor divine, nor inspired, nor infallibly virtuous, nor perfect exemplar, but even wherein his opinions erred and his precepts and life are open to valid objection?"

"Yes," answers many a devout and philosophic Unitarian, "all these things can be preached in the name of Jesus, if they are true, because behind the errors and imperfections of his character lay a sincerity and courage that would not have hesitated to avow these same imperfections in himself and in his teachings could he himself have surveyed them under the stronger light of eighteen centuries of broader culture and more profound historical investigation. And whatever he himself would do, were he living among us in this age, he would certainly wish us to do in his stead."

There are other Unitarians, however, who shrink from this logic, and to whom Unitarianism imposes as peremptory an obligation to attempt no further forward movement, as was ever imposed by Calvinism or Catholicism.

In all religious association and organization the end to be obtained is, in fact, a COMMERCE OF IDEAS, an interchange of thought with thought. Whatever happens this intellectual commerce must go on. If in the infancy of a city a particular building is erected, and an association or board of trade formed for the purpose of carrying on therein the trade in lumber or corn, and with the progress of time the trade in lumber disappears and that in corn diminishes, while that in iron and cloth succeeds, it may happen in time that a building over which is inscribed, "Board of Commerce in Corn and Lumber," may be entirely occupied with trading in cloth and iron.

So it may happen that organizations over whose temples are written "Church of Jesus Christ," may find themselves more and more occupied with anti-superstitious investigation, and philosophic, historic and scientific analysis until their true titles would be "Temples of Philosophic Inquiry." The change in Harvard College from old New England Congregational orthodoxy to Unitarianism illustrates the truth that the organization outlives the idea.

It is because the end for which all religious organizations are founded, viz.: COMMERCE IN IDEAS, is more important than fidelity to any particular idea, that our religious bodies and sects utterly and almost contemptuously disregard the perishment of each and all of the ideas on which they are founded and live on more prosperously than ever after the faith they were built to promote has given place to the faith they were erected to destroy.

Iconoclasts fundamentally err, therefore, in supposing that religious organizations are immediately seriously affected by the disproval or refutation of a creed on whose acceptance, they assume, the body rests. In point of fact it is not the creed that forms the organization, but the organization which throws off the creed, as a tree its bark. The creed is generally not thrown off until it is dead. The real cause that forms the organization is the attraction that gives rise to the circulation of fluids or to the commerce of ideas, the former in the tree, the latter in the church. These attractions are satisfied by the church organization, so long as it furnishes the ideas adapted to its audience. These ideas must combine, according to the principle so happily enunciated by Fourier, the two antagonistic principles of fidelity, and novelty, of continuity and alternation, or as they are called in theology, of orthodoxy and heterodoxy, or conservatism and progress. In vegetable philosophy the outer bark, which is being sloughed off in detached scales of crusty hardness consists of dead fibres through which living sap once ran. This represents creeds which have ceased to attract the human heart. The inner bark overlies the veins that are swelled with the sap that bears on its bursting tide the fibre, fruit and flowers of the present year. This current of life draws its double source from the root that dwells with Pluto, and from the leaf that kisses the heavens. So the human mind derives a double growth from the darkness that curtains the past and the sunlight that bursts upon the future.

Everywhere in nature life is the product of organization; however fondly we may dream that the organization results from the life. So everywhere in history the great attractions which unify mankind into sects, schools, collegia, ecclesia, propaganda and parties, the attractions toward knowledge, mystery, beauty and benevolence do not derive their vitality from the creed to which they give rise, but from the deeper and perpetual attractions to which they minister, which cause the human heart to delight in science, investigation, wonder and love. These attractions demand:

1. The elucidation and correct apprehension of all that has been known. This may be called the commerce in useful ideas.

2. The investigation of the mysterious and discoverable. This may be compared to the precarious, but noble commerce of exploration, the perpetual finding of new worlds.

3. The enjoyment of that harmonious adaptation of means to ends or that fitness which we call art and beauty. This is the commerce equally of the artist, the poet, the musician and the scientist, and

4. The promotion of human happiness. This is the commerce which results from and sums up all the others, which begins in mutual service and ends in mutual admiration and affection.

Here are the operation of four distinct attractions. We are attracted towards the true; towards the novel; toward the beautiful, and towards the good or happifying, by virtue of supreme passions of our nature which defy analysis, because they are fundamental and inherent properties, like gravitation, cohesion and life, without which we could not be what we are. To all these attractions, the mythologies, theologies, churches, sects, creeds and schools that have prevailed have in some degree ministered. It is to these that the religious, or superstitious mind really refers when it points to the orthodox "rattlebox" which has charmed and satisfied the yearnings of its intellectual infancy, and asks, "What are you going to give me in place of it." What it chiefly mourns is not the dangers to its creed, but to its church, not the loss of its faith which it feels may be doubtful, but to the surrender of its organizations whose utilities it knows to exist, and errs only in supposing them to spring from its creed instead of its conduct.

We wish to show now wherein a college of philosophy, combining the best and most preservative and fruitful features of them all, could minister to these same attractions, at least in the more advanced and candid minds, far better than any of them.

I fully appreciate the fact that the cause of progress will move on, in and through existing church, collegiate, theatrical, musical, artistic and scientific organizations, whether any new and more comprehensive plan or method is adopted or not. The growth of the human mind is as irrepressible as the bursting forth of life in spring. Were it inexorably enacted that no professedly philosophical organizations should be founded the church, the theatre and the college would continue to converge toward each other as they are now doing; sermons becoming more dramatic and scientific, dramas becoming more intellectual, polite, reverent and moral; and institutions of learning acquiring increased respect for the sciences and the arts with a waning love for mere books and words. But new ideas expand and take root more effectively and with less hypocrisy by the aid of new institutions than under the incubus of old.

In various forms, and by divers persons, the answer to the questions, "What are you going to give us in place of the old theology?" has been, "The New Humanity." By this we mean not a New Jerusalem let down from heaven, but a new Chicago, a new New York, a new London, and new Paris and Pekin evolved through human industry and intelligence. The chief reason why the human intellect has been so largely directed toward the obscurities of another world is because it has lacked the range and depth of culture essential to comprehend the unexhausted fields of useful action and energy which lie unimproved in this life; just as in all communities the class who desire to migrate are those who have least capital, skill and industry to work with where they are. It is the intellectual bankrupts and paupers of this world who are most anxiously hoping for a better.

Looking over the field open to human energy and white for the reapers, we find them suggested in the following painful facts, viz.:

First. Scarcely an organization exists anywhere for inculcating pure knowledge or science, as such, unbiassed by any theories, sects, interests or schools, founded either on conceptions relating to the unknowable or on conceptions relating to the personal support or pecuniary profit of the teacher or investigator. So long as this is true, science wears on its right hand a shackle and holds in its left a bribe. So long as this is true can it be wondered that science knows absolutely nothing as to the causes of two thirds of the diseases that afflict the human body and cut off human life and usefulness. It has not even begun to inquire the causes of smallpox, cholera, yellow fever or scarlet fever. Its mission thus far, as to things affecting the body, is not to save life, but to enable a profession or caste of medicine men to grow fat on diseases, as lawyers fatten on crime and priests on sin. A college of philosophy, would aim to substitute, through its investigating department, to be composed of scientific physicians, some inquiry into the causes of such bodily ills. I venture to assert that it would be of infinitely more value than any opinion we might derive from the Bible as to the nature of the beast with ten horns or the golden candle sticks.

Secondly. Our treatment of crime and of poverty are in the most absurd degree empirical, ignorant and ineffective. We know that our punishments fail to reform the criminal and we suspect that they never afford the least protection to society, while they sunder families, rest heavily and murderously on the innocent wife and children of the wrong doer and convert every penitentiary into a university for teaching felony. Yet our churches move on paying no more scientific attention to the means of diminishing crime, than if burglary had no more moral bearing on society than brick-making. A burglar who believes, as most of them if examined will be found to do, that the Bible is inspired, that Jesus is "Very God of Very God," whatever that may mean, and that burglary or murder is as easily forgiven as lying, through the "blood of Jesus," is a better man and nearer heaven, on the christian theological basis, than the Franklin, Shakespeare, Goethe, Humbolt or Galileo, whose life is spent in unselfish and intelligent labors for mankind, but whose studies or tastes lead him to regard Jesus as himself a Jewish peasant and enthusiast not more competent to guide mankind in their search for duty than Joan of Arc. A college of philosophy would aim through its department of humanitarian investigation to spread through the country a truer apprehension of the means essential to the cure of crime, and to mitigate the cruel inefficiency of our present systems.

Thirdly. Our theories of government and of law are full of vagaries and ignorance that have already plunged our country into untold bloodshed and cost, and that threaten, nay, are certain, if they continue, to bring equal or greater calamities on the future. Our glorious republic is a nursery of charlatans and a paradise of demagogues and fools, among whom superficiality is the measure of success and the pretense of patriotism is the "last refuge of a scoundrel." Possibly a college of philosophy might do something toward a discovery and elucidation of some of the principles of good government; a labor to which our churches are certainly wholly inadequate, as they know all about Ahazuerus and Zedekiah, but nothing about Hayes, Blaine, or Tilden, or parliamentary, or responsible, or constitutional government.

Fourthly. The human mind needs greatly to be freed from the myths, born of the oriental and savage poetic tastes, but ultimately congealed by our western literalism into shackels that retard our progress and oppress our hearts. The converging rays of fifty different sciences are, within twenty-five years past, throwing more real knowledge into our study of the ancient writings, known as sacred, than had characterized the preceding two thousand years. Every science attacks some one or other of these myths. Astronomy dissolves the ancient theological heaven, wherefrom the divine glory only shone in upon us, through little openings in the crystal firmament called stars, and substitutes a new heaven, which is atheous, even unto the farthest star, revealing only the vast dimensions of the unknowable. Geology and physics in its other departments teaches that the event called creation never occurred, and therefore that for no scientific purpose, is the existence of a personal creator called for. The fuller exploration of the false religions in the light of modern philology and ancient mythology demonstrates that even to the last vestige of an idea, they are the sources of the true religion; therefore that a christianity, every thought and conception in which had a pagan father and mother must itself be pagan. The science of morals has all to be re-written and the line of demarcation between right and wrong to be made to conform to the principle of utility to man instead of obedience to some hypothetical God, who is the mere projection of human ignorance into the skies. To the work of keeping up with all these ideas, a few pulpit leaders are ambitious to be equal, but nothing can be more obvious than that a christian church of any name is as powerless to do justice to them as a Swiss hand sickle would be to harvest our prairie crops of wheat, or a wheelbarrow to do the traffic of a modern railway.

For these among other reasons we commend to our readers the suggestions connoted by a college of philosophy. Those shadowed forth in this paper bear more particularly upon the kind of work to be performed by its department of investigation, a department which at present has no existence in churches and scarcely any in the colleges now extant.

Follies of Spiritualists.

BY J. MURRAY CASE.

NUMBER TWO.

To the Editor of the Religio-Philosophical Journal:

I have studied Spiritualism from my earliest boyhood; I have never been anything else but a Spiritualist; I have been influenced more or less by invisible agencies from my very infancy, yet during all these years I have never been able to detect or recognize any individual control, or know from whence or from whom this peculiar influence comes.

When trouble or sorrow is about to befall me, I often know it weeks before. I feel it approaching day by day, with the certainty of fate. The dark gloomy cloud grows more and more dense as I near the misfortune that awaits me. I seem to see sorrow brooding in the green leaves and hear it echoing from the songs of birds. I am often warned in dreams of some important event in my life, and so often and accurate have been the fulfillments, that I have come to look upon certain mysterious dreams as an absolute prophecy of the immediate future. I am also able by the mere force of will, to go into a kind of a semi-trance or psychological condition. In that state I write and speak with but little mental effort. I am not able to recognize any individual control. I simply feel that my brain is illuminated; that I am in harmonious relation with the world of harmony. The thoughts expressed while in this condition are never in advance of my own education. They are no more reliable than my best thoughts while in a perfectly normal condition.

Right here I wish to make an application: In all so-called "trance mediums," who profess to speak in a perfectly unconscious state, you will find that their language, thoughts and sentiments will correspond precisely with their mental culture, intelligence and refinement, and that their thoughts expressed in trance, are the same that are advocated and believed in the normal state, and, therefore, no more worthy to be accepted as truth.

I have written this somewhat lengthy outline of my own peculiar organization in order to draw a conclusion. The folly of Spiritualists is that they assume too much for the spirits. Writers anxious to give authority to their respective works, assume as the spirit author, some one of the illustrious dead, and the credulous, like young birds with gapping mouths, swallow every word as sacred gospel truth. It is time that the eyes of Spiritualists were opened to the frauds practiced in the name of Spiritualism outside of dark circles and physical manifestation. I have long been convinced that all trance speakers who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception. It may be an innocent deception, a kind which a class of credulous Spiritualists must have in order to be sure that they are talking with their grandmother, or some other dead relative, instead of the medium; but it is reprehensible nevertheless, and my advice to all those mediums is to quit this practice, and be true to themselves, their spirit guides and their friends.

Another folly is to assume some dignitary as the author of their speeches. This is a weakness which all trance mediums have. It gives authority to their statements, and shuffles off the responsibility for their errors on the spirits. Thomas Paine, Theodore Parker, Swedenborg, St. Paul, George Washington, and old John King, have many things to answer for. In every land and nation, a thousand times each night, they give us an oration "On Heaven's Pure Delight."

Oh! call them up no more
"From out the vasty deep."
Their wings are weary—throats sore,
In God's name let them sleep!

It is equally a folly to assume the name of some distinguished individual of the past as the spirit author of a book. All such assumptions are purely arbitrary. If there is a soft place in the brain of the author, he may sincerely believe that some especial spirit was directing him, but the chance of this belief in being a truth, is just about as probable as old father Chauncey Barnes's prospect was of becoming president of the United States, which he so confidently expected for so many years.

When I see a book in which some spirit of the dead is assumed as author, I regard it, first, as a fraud or a delusion; and, second, that it may be expected to abound in unscientific and imaginary notions, without any reason to substantiate them, only the "thus sayeth the spirit." The sooner such fictions find the paper-mill, the better it will be for Spiritualism.

It is to be regretted that Dr. Crowell, after giving us the strong, logical, argumentative work, "Identity of Primitive Christianity and Modern Spiritualism," should enter into the field of novel writing, just at the time when all such works will begin to be regarded as the fictions in the history of a spiritual science.

Works bearing the title, "Life of Jesus Christ, written by St. Paul and the Apostles;" "Life of St. Paul, written by himself," and all that class of "stuff," are the worst kind of fictions, for they presume to speak the truth from infalliable authority, when in reality they are but the wild dreams and guesses of insane or deluded people.

When Spiritualists become sufficiently sensible to quit buying such presumptuous nonsense there will be no more of these sickly novels produced. It is the demand that creates nearly all the follies in Spiritualism.

Columbus, O.

Materialization—An Evening with Mrs. Pickering.

On the evening of April 20th, I attended a circle at Mrs. Pickering's, 700 Tremont street, Boston. There were present, including Mr. Pickering and another gentleman who had charge of the séance, eleven persons. The room in which the séance was held, was in the second story, front room. The cabinet, if so simple an arrangement can be called such, is formed by a rod passing across a corner of the room, enclosing a triangular space, barely leaving room for the medium to sit comfortably in the chair; one side is a solid brick wall, the other a substantial lathed and plastered partition. This corner is covered with dark cambric, and then a canopy overhead; two curtains dropped down in front complete it ready for use. I made a thorough examination before the séance, and satisfied myself that there was no chance for concealment of clothing, or an opportunity for the entrance and exit of confederates. A rope was strung diagonally between us and the cabinet, Mr. Pickering sitting inside at a small table with a music box which he would wind up. On the wall, say six feet from the cabinet, on a small shelf, was placed a kerosene lamp shaded on one side by a piece of green cambric—say a foot wide and six feet long. We could readily read fine print, and sometimes the room was made quite light. On my inquiring why the ropes were placed between us and the medium, we were told that it was to prevent persons rushing up to the cabinet and thus destroying conditions and thereby injuring the medium. If we accept the fact that the phenomena are genuine, the explanation seems plausible.

We sat in a row not over six feet from the cabinet. The medium on entering the room, went immediately into the cabinet. We were requested to sing and in fifteen or twenty minutes a full form appeared. During the evening a dozen or more were seen, but I regret to say none were recognized. At our request the curtain would be drawn aside, and we could see the medium in a deep trance, sitting in the chair and the full form before us. Several male spirits appeared and more of the other sex; one of the male forms had black pants on and another had grey or light ones. Some of these forms are those who have control or charge of the circle and, of course, stay out longer and are more active; one, an Indian, copper colored, and dressed in brown clothing; another a Spanish lady, tall and lithe of figure. She stood up by the door and also kept time to the music box. She motioned to Mr. P. to get her photograph which was on the mantel, which she presented to me. The Indian form rang a small bell vigorously and tossed it to me. Another form raised up the hand of the medium and kissed it, and also kissed her on the forehead. Two forms at different times in the evening claimed to be for me; one a male, large, and I should judge, had he been a human being, he would have weighed one hundred and seventy-five pounds. He had light hair and whiskers; he came to the rope and I stood within two feet of him. I requested this form to write on the slate his name. The slate and pencil was shoved under the curtain and soon it came out and on it was written: "You ought to know who I am Harry." I regret to say that I did not.

The other form that called to me was altogether more spiritual, if I may use the term, than any of the others that appeared during the evening. This form had a chain of golden color, that she seemed to weave or make at will, and would coil it about her neck and head. I asked mentally: "If this is you, M——, will you bow your head three times?" and this was immediately done. This form said in a whisper, so all in the room could hear it, "crowned," at the same time coiling the chain about her head. The forms of the females were generally of the size and contour of the medium, and the eyes all looked alike. This was the observation of Dr. H. B. Storer, of Boston, and Judge P. P. Good, of Plainfield, N. J., the only two persons that I had ever before met with that were present.

At nearly the close of the séance, the medium came out of the cabinet and sat in a chair outside in a trance condition. A hand and arm would come out and shake a handkerchief. I requested one of these to bring home with me, but did not succeed in getting one. I then asked that a knot in my own handkerchief might be tied. It was thrown into the cabinet and soon the chair left in there, came out and my handkerchief was tied to the back and a knot in two corners of it. A table with a music box was shoved into the cabinet. We could hear the music box wound up, and then it commenced to play. This was also shoved out. When the forms had previously appeared I requested that several would take my hand. The nearest that I succeeded in this was to get struck by the fingers of one of the forms. When the curtain was drawn aside at different times during the evening, as the medium sat entranced, she seemed small of stature and wasted away, and when the form raised her arm to kiss her hand, it dropped lifeless to her side.

Some will say that the forms appearing was the medium, and that it was a dummy that sat in the chair. I do not think this possible, and my own impressions of this séance was, that the medium was honest and that the phenomena could not be produced by her consciously. How far she was used by the powers that controlled, I cannot say.

My own conclusions in regard to "materializations" from what thus far I have had an opportunity to witness, is that in the present stage of development, it is but seldom that a spirit can control sufficient to be recognized, and that it is far better for us to spiritualize our own souls by lives of purity, peace and harmony, and to strive earnestly to cultivate spiritual gifts, and then the Spirit-world will be able to magnetize our homes and us by the divine rays that are in accord with the highest and best possibilities of the human soul in its mortal condition. When we succeed in doing this, the two worlds will be so blended and in unison that our loved ones will walk into our homes, sit and converse with us visibly. If such are our aims and aspirations, the angelic world will accomplish even more than our wildest imaginations deem now possible.

S. B. NICHOLS.

467 Waverly Avenue, April 24, 1880.

The Departure of Two Loving Spirits.

To the Editor of the Religio-Philosophical Journal:

Since all spontaneous spiritual experiences are valuable in our study of the philosophy of life, the following account may be worth preservation in your widely circulated JOURNAL. It was given me in confidence, a very few days since, by a gentleman whom I have known more than forty years and for whose veracity I can fully vouch.

Though not an outspoken Spiritualist he is nevertheless a natural "seer" at times; but so much disposed to obey the injunction, "cast not your pearls, etc.," that he generally sees and says nothing, fearing it might, in this materialistic age, interfere with a business somewhat of a public character.

The gentleman is now a widower, and the statement relates to an apparition at the death of his last wife, in companionship with whom he had lived a number of years. It occurred that he was suddenly and unexpectedly called from his place of business to the chamber of death, on account of his wife (who had been convalescent) having been taken with a sudden and fatal relapse. Standing near her bedside and casting his eyes towards a window he clearly saw the form of his first wife, deceased for a number of years, and she greeted him with a smile of recognition. Immediately after she appeared to pass, without obstruction, through the glass and to approach the dying woman. Simultaneously the spirit from the latter arose from out of the mortal body. The elder spirit passed her arm lovingly around the newly-born, as if to support her, and the two together went out through the window. Pausing on the outside, they both turned and gave him a farewell smile, then gradually receded seeming to rise as they went. He watched them for many yards until the line of their ascent arose beyond his sight above the top of the window.

How beautifully consoling it would be, could we all have our eyes thus opened to preceive, that, even at the hour of departure, comes the supporting angel to lead us forth into newness of life.

J. G. JACKSON.

The Position of Cephas B. Lynn Criticised.

To the Editor of the Religio-Philosophical Journal:

In a recent lecture delivered by Mr. Cephas B Lynn before the first Association of Spiritualists of Philadelphia, he gave utterance to the following remarks:

"Science has come along and destroyed the cosmogony of Genesis; sin is not the result of human volition, but of ignorance; christianity gives no objective facts of man's immortality."

Believing it the duty of every one who loves his fellow man, and regards his welfare, to endeavor in the interest of truth, to correct error wherever he finds it, and more especially when he finds it in those who assume to be our teachers, I propose briefly to comment a little on the above remarks. In Bro. Lynn's first assertion that science has destroyed the cosmogony of Genesis, he squarely places himself in antagonism to some of our most intelligent and scientific minds who, in point of scientific research, he would hardly claim to be their equal, besides the host of those who, perhaps, are as capable as himself. If our brother had said it was *his opinion* and *belief* that science had destroyed the cosmogony of Genesis, we should raise no objection. His second assertion that "sin is not the result of human volition, but of ignorance," seems to us still a *greater* fallacy. The history of the past is full of evidence that men who have been cultured and trained in the highest possible degree in both secular and religious knowledge, and have even occupied the place of teachers of morality and religion, have often been led by the spirit of revenge or cupidity, or the love of money, to take the life of their fellow-man, after cool and careful premeditation. "Sin is the transgression of the law," both divine and human, and law is made to protect us against this evil. The law recognizes man as a *free agent*, and hence responsible for his acts. It is not difficult, however, to see that this "assertion" strikes at man's *free-agency* and *justifies* him in the commission of sin, and also strikes at all law as arbitrary and unjust, for if man sins *only* through *ignorance*, certainly it would be wrong to punish him for what he could not help. We venture to say that "*human volition*" is in every case of actual sin its *chief factor*.

The third assertion of our brother, we regard equally untenable. He says "Christianity gives no objective proof of man's immortality." If we rightly understand the term *objective*, it implies all kinds of objects of which the human mind takes cognizance outside or apart from itself. If this definition be correct, then I offer only one well authenticated case to disapprove the truth of this assertion, and then my task is done. In the early history of christianity in this country, a man by the name of William Tenant, a Presbyterian minister, fell in a *trance*, in which state he lay three days, apparently dead. Through the earnest pleading of his physician, who was strangely impressed that his friend was not dead, his burial had been several times postponed; at last his physician begged for fifteen minutes longer, after which he would consent to his burial; precisely at the expiration of the time he awoke to consciousness, and when sufficiently recovered, he gave a statement of his experience in the spirit-land during his three days' journey there, *freely* conversing with his spirit friends *face to face*, and also enjoying with them the happiness of heaven.

S. D. W.

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

"The Earth waits for her Queen."

When a judge in New York city, on sentencing a man for cruelly beating his wife, recently said, "By the law I can only give you six months in prison, had you beaten your horse I could have given you two years," he uttered the severest satire on the law of the land which lips could frame. I grant that multitudes of us are cherished inmates of happy homes, but what of those wretched, struggling creatures who suffer in silence the thousand ills which are the inheritance of a weaker class? They who feel the wrongs of others as though inflicted upon themselves, still more, they who have risen from the personal into a realization of JUSTICE, that first grand principle of spirit cannot rest until all human beings have an equal right to life, liberty and development.

Liberty means more than we can comprehend, save in rare, inspired moments. Freedom before the law is only the first step toward freedom for the soul. Following it, must come freedom from dogma, superstition, bigotry, prejudice: freedom to investigate, to reason and to labor in any field of thought and action. Freedom to develop from the soul's own centre—to reach outward and upward toward the sunshine of Divine love and light, as the tender plant unfolds leaf, bud and blossom in the warmth of early summer.

Unjust laws, the tyranny of sex and ignorance, now chill and blight the fair unfolding of womanhood, as cold winds and frosts destroy the promise of early bloom. But as surely as warmth fitfully advances by the changeless laws of the seasons, and the full glory of summer comes apace, so certainly shall woman develop new power and grace under the sunshine of a better civilization. And as in vegetation, the power of growth lies within, it is the all-powerful, indwelling flame of God which inhabits the soul, that immanent and eternal spirit which is one with all other spirit, that glows and burns and soars within the heart of us, and leads us toward a larger freedom and a higher life.

This interior growth has more than kept pace with the removal of arbitrary and external restrictions. Unjust laws remain in the code of the general government, and the several States. We have no representation, even when subjected to taxation; the mother is denied the care of minor children upon the death of the father; she has but a small portion of their joint earnings upon the death of her husband, and frequently sees the fruits of her own industry and economy go to his relatives who have no right to them. If during his lifetime he be coarse and brutal, her marriage has been a season of prolonged misery.

If she falls into offence of the law which she had no part in making, man is her indicter, her jury and her judge. If she be condemned, he is her jailor, her physician, her priest, her advisor. She cannot weep her sorrow or penitence upon the bosom of a sister. She is exposed to the coarseness and ferocity of male keepers, and becomes hardened by every experience. If her poor brain becomes unbalanced, she is sent to an Insane Asylum managed by men who are vainly supposed capable of readjusting that delicate and tangled mechanism which by no possibility can they fully understand. If she be the victim of foul crime, a coroner's jury of men is summoned, and no woman's presence is allowed to soften the terrible features of the case, or vail the scarred remains from the pitiless touch and gaze of surgeon and reporters.

Under all these drawbacks and more, woman drags her footsteps with halting weariness up the mount of progress. What wonder if she sometimes stoops to vanities or yields to the allurements of pleasure? The wonder is that so many cling to the substantial and enduring, and win by dignity and sweetness a consideration which legal enactments have not given. Only by comparing the present with the past, our own land with benighted countries, the wise and good with the weak and rude, can we arrive, even approximately, at a conception of what the truly unfolded woman will yet become.

More than a quarter of a century ago, Margaret Fuller wrote the following lines with that diamond pointed pen which sketched such broad, noble outlines for this and other generations to finish. The darkest shadows were already there; half-lights are appearing; when shall the high lights be added?

"The growth of Man is two-fold, masculine and feminine; Man, in the order of time, was developed first; as energy comes before harmony, power before beauty.

"Woman was therefore under his care as an elder. He might have been her guardian and teacher. But, as human nature goes not straight forward, but in an undulating course, he misunderstood and abused his advantages, and became her temporal master instead of her tender sire. On himself came the punishment. He educated Woman more as a servant than a daughter, and found himself a king without a queen.

"The children of this unequal union showed unequal natures, and, more and more, men seemed sons of the handmaid rather than the princess. At last there were so many Ishmaelites that the rest grew frightened and indignant. They laid the blame on Hagar and drove her forth into the wilderness.

"But there were none the fewer Ishmaelites for that. At last men became a little wiser, and saw that the infant Moses was, in every case, saved by the pure instincts of Woman's breast. For, as too much adversity is better for the moral nature than too much prosperity, Woman, in this respect, dwindled less than Man, though in other respects still a child in leading strings.

"So Man did her more justice, and grew more and more kind. But yet—his habits and his will corrupted by the past—he did not clearly see that Woman was half himself; that her interests were identical with his, and that by the law of their common being, he could never reach his true proportions while she in anywise remained shorn of hers.

"And so it has gone on to our day: both ideas developing, but more slowly than they would under a clearer recognition of truth and justice, which would have permitted the sexes their due influences on one another, and mutual improvement from more dignified relations.

"Wherever there was pure love the natural influences were, for the time, restored.

"Wherever the poet or artist gave free course to his genius, he saw the truth and expressed it in worthy forms, for these men especially share and need the feminine principle. The divine birds must be brooded into life and song by mothers.

"Wherever religion (I mean the thirst for truth and good, not the love of sect and dogma) had its course, the original design was apprehended in its simplicity, and the dove presaged sweetly from Dodona's oak.

"No age has been left entirely without a witness of quality of the sexes in function, duty and hope. Also, when there were unwillingness or ignorance which prevented this being acted upon, women had not the less power for their want of light and noble freedom. But it was power which hurt alike them and those against whom they made use of the arms of the servile, cunning blandishments and unreasonable emotion.

"Now the time has come when a clearer vision and better action are possible—when Man and Woman may regard one another as brother and sister, the pillars of one porch, the priests of one worship.

"I believe that at present the women are the best helpers of one another. Let them think; let them act. We only ask of men to remove arbitrary barriers."

BOOK REVIEWS.

HIGHER ASPECTS OF SPIRITUALISM. By M. A. (Oxon). Pp. 121. 12mo. London: E. W. Allen & Co. Boston: Colby & Rich. Chicago: The Religio-Philosophical Publishing House.

M. A. stands on the high grounds of pure, philosophical Spiritualism, and inspired by the divine breath of the spheres, presents its facts and teachings in their higher aspects. His work is ably done, and not only will the Spiritualist be delighted at the calm and beautiful manner in which his belief is presented, the scoffer will pause in silence and the skeptic will be fain to ask if after all a tree bearing such exquisite fruit may not strike its roots deeper than he has deemed.

The author says: "I protest that it (Spiritualism) is not the silly thing that its friends (alas!) too often depict it. It has a noble side of which the world hears little, and which it heeds less. When a Crookes tells the scientific world that he is about to investigate the subject, he is hailed as a Daniel come to judgment; yea, a Daniel. But when he reports that the *facts are true*, the scientific world will have none of them, and Daniel would lose his reputation as a man of science, did he not redeem it by some more material and therefore more popular investigations.

"When a Newton relieves suffering humanity by his power of healing, the world laughs at human credulity, but makes no account of the fact that the load of human misery is thereby lightened.

"When Spiritualism releases an enslaved mind from the terrorism of a degrading creed, and lifts it into an atmosphere of light and love from one of ignorance and slavish fear, by showing the realities of the world to come, the world sneers loftily about enthusiasm and fanaticism, as it would sneer again at Christ were he among men. The world knows nothing of the consolations of the family circle; nothing of the light that has beamed there on many a mind that had come to despair of a future existence, and was driven well nigh to distraction by the problems of the present. It knows little of Spiritualism as a religion, nor of the extent to which its teachings are permeating modern thought, leavening the churches, and giving a truer and nobler faith to many a soul that sorely needed it."

The author gives thirty-six pages to the "Present position and future needs of Spiritualism in England;" his conclusions applying just as well to Spiritualism here as there. The remainder of his book is devoted to its "Religious Aspects," and the ground is well gone over. His positions are well taken, his argument clear and incisive, and his conclusions unobjectionable.

As is well known to the intelligent reader, M. A. (Oxon) is the *nom de plume* of Stainton-Moses, *Professor* in the London University, and one of the ablest supporters of Spiritualism in England: he with many others of literary and philosophical habits of thought have regarded Spiritualism as a subject which might be studied after the manner of other scientific pursuits, and thus made popular. We are glad that he has not only seen but so forcibly expressed his idea of the situation. He says (page 15): "For it is vain to expect that a movement so wide as Spiritualism, one animated by such divergent influences, one that appeals to so many types of mind, one that naturally draws into relation with it all the restless, speculative, curious, and often unevenly balanced minds that mankind is always plentifully furnishing: one, too, that seethes and bubbles in the midst of an age of excitement and excess, physical and intellectual too; it is idle to expect that such a movement will not present to the hostile critic aspects of disorder, and even of license, which will furnish him with ample opportunity for assault. There is very little conservative about it; little that is orderly, any more than there was in the great revolution that left us christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. It is not in a transition epoch, nor amid the very birth-throes of a new dispensation, that we are to expect a reform of the drawing-room order, nicely cut and dried in the study of the originator, patronized by the nobility, clergy and gentry, and accomplished by the decorous moving and seconding of some nicely-worded resolutions. It is no time for polite patching-up; we are in the very dust and din of spiritual strife, in the thick of a great spiritual conflict, the effects of which we shall try in vain to escape; and it is no time now to go about deprecating noise, and timidly sprinkling rose-water to quench the powder-fumes of battle. The battle is upon us, and it is a waste of time to grumble at the smoke and din."

We are glad our English friends have come to a realization of this issue and have courage to boldly present it. They have trimmed continually and sought to *christianize* Spiritualism. In his prejudice, William Howitt called the writer a "pagan," because he did not endorse the popular theology, and was unsparing of those who denied the tenets of the Old. Now the leaven is working and there is rapid disintegration. The reform is a revolution, and strong as is the language above quoted it only faintly expresses the greatness of the coming struggle.

Mr. Stainton-Moses always writes well and readably and his works are all valuable acquisitions to the spiritual library, but we regard the present work in many respects as superior to any he has yet produced.

H. T.

AFTER DOGMATIC THEOLOGY, WHAT? Materialism or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins: 144 pp. 12 mo. Boston: Colby & Rich. Chicago: Religio-Philosophical Publishing House.

The veteran author and lecturer, whose name appears on the title page of this volume, needs no introduction to the reader. He came battle-scarred from the ranks of the great anti-slavery movement when victory at last perched upon its standard, and from the beginning he has been a firm, consistent and able advocate of the higher phase of Spiritualism. In this volume he successfully attempts to show that Spiritualism is the coming religion, or guide in the conduct of life. First, he reviews the field of theology and popular religion, and shows by words of its ablest pulpit advocates, that it has become disintegrated and ready to fall by the weight of its own inconsistencies. Something must come to supply its place. He pertinently asks: "Is a spiritual philosophy or a material philosophy to rule the world? What will be the tendency and result of the one or the other? These are the great religious and scientific questions of the day." Truly the issue is here clearly presented for there can be but two classes, Materialists and Spiritualists.

The author then proceeds to the consideration of the effects of the reception of Materialism or negation, and shows how inadequate a solution it furnishes of the problem of life. He then considers the spiritual side. Here he eloquently says:

"Materialism makes the crude and outward stuff we call matter dominant, has no spiritual genesis of things, but only blind force and law, ignores and holds superfluous a Positive Mind, relies on our external senses as the sole source of knowledge, treats a life beyond the grave as an idle dream and religion as a superstitious folly—both to vanish as rational knowledge enlightens the world. The central and inspiring idea of a spiritual philosophy is an indwelling Positive Mind. It finds that interior and constant forces, governed by law and guided by mind, mould and shape, dissolve and shape again, the plastic and transient forms of matter, and so outwork an infinite design. Its natural religion is man's aspiration to bind himself to the eternal life, to obey the eternal law, to reach up toward eternal wisdom and love, and make them manifest in his daily life. Its ethics are based on the intellectual and spiritual constitution of man and call for obedience to a law of right within."

Such being the aim of the spiritual philosophy, the author turns to its facts, and marshals them into line. He shows why he has faith, and how that faith becomes certain knowledge. Mingled with his facts are philosophical thoughts and characteristic scraps of erudition, making the chapter like a mine of precious ores.

Mr. Stebbins concludes with "Intuition—the soul discovering truth, wherein he presents principles it would be well for all Spiritualists to consider. The only fault that can be found with the author is that here he is too brief. We should have been pleased to have had him show to the utmost the value of the new method, whereby man becomes the center of the universe, instead of God, and the conduct of life an unfolding from within of inherent forces, instead of being governed by a foreign system, foisted upon the mind, making it a cringing slave or a helpless puppet to dance to the will of an irresponsible tyrant.

H. T.

The Western. May—June. (H. H. Morgan, St. Louis, Mo.) Contents: Sister Brenda; A Ghost's Adventure; Battle of Wilson's Creek; Michael Angelo's Regret; Realism and Idealism; A Thought; Frederic Hohenstauffen; Book Reviews; Current Notes.

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The Power of Spirit over Matter.

The folly of the editor-at-large scheme has been manifested in the public assertion by Dr. Brittan, whom his friends would put forward as the mouthpiece of Spiritualism, that it is impossible for a spirit to present himself in a tangible form. It is impossible, he tells us, because it is "incompatible with the laws of nature." How can any human being be qualified to make such an assertion as this, unless he knows not only all the laws of nature, but whatever higher laws there may be that modify or supervene those laws? Levitation seems a violation of the laws of gravitation until we realize that a supersensual force may be exerted by an unseen spirit. If spirit has a limited control over organized matter in the form of the human body, if it can influence the members of that body to strike a blow, or to lift a weight, how do we know that a disembodied spirit, with enlarged powers, may not have such a control over matter as to mould tangible forms at will?

Experience assures the great majority of studious Spiritualists that such a power over matter is really exerted by spirits; spirits invisible to man in their inner essence, but able to reconstruct the various forms they had at different periods of the earth-life, and thus to give some partial means of identification. One of the earliest and most persistent of the physical phenomena has been the manifestation of hands, visible and tangible. No experienced Spiritualist will, we believe, deny that this phenomenon is thoroughly proved, and susceptible of daily reiterated proof under proper conditions. Intelligent observers do not conclude that the hand thus presented is "spirit materialized" in any other sense than this: It is an indication of the power of a finite spirit to use matter in the reproduction of temporary, swift-vanishing forms. The power of a finite spirit is limited: this we do not deny; and there is no evidence yet that these "sub-creations," these floating presentations, can have any permanency in the midst of those more enduring *human* forms which the infinite spirit has launched into being for a limited service in the earth-life. But to lay it down as a law of nature that a spirit has no such control over matter, as is evidenced in the phenomena of what is, perhaps unphilosophically, called *materialization*, is a sad blunder and an act of presumption for an "editor-at-large"—one supposed to be speaking for the great body of Spiritualists—to indulge in.

Our correspondent, J. J. G., has ably answered the assumptions of the editor-at-large. We learn, for the first time, that Dr. Brittan himself claims to be a medium; that spirits have come to him in broad daylight, taken him by the hand and "manifested themselves in countless ways;" but that place your hand on one of these spirit-forms, "it would pass through it as through a cloud of steam." We must infer then that when spirits take Dr. Brittan "by the hand," he merely feels it as "a cloud of steam." Our own experiences, and those of most Spiritualists, not claiming any medial sensibility or power, are very different. A spirit has probably power to take on any grades of materiality, from an impalpable vapor to a matter resembling flesh in color, consistence and temperature. To say that he can do the one and not do the other, is to reject the testimony of thousands of competent witnesses. Dr. Brittan's theory would contradict the belief entertained by most Spiritualists, that we are, properly speaking, spirits even in this life, manifesting ourselves by means of a physical organism, and exercising the power of a spirit over matter in a limited degree. If we are *immortal* (not dying) in the etymological sense, such must be the case. Life is continuous. There is no suspension of it; and when the material body dissolves, there is a substitute ready in the spirit-form, which, for all we know to the contrary, may be constituted of *spirit-matter*, while the spirit itself, the life-giving, intelligent principle—the deific principle—has a power over matter plainly manifested in the various physical phenomena of Spiritualism. That spirits as they manifest themselves to mediums like Dr. Brittan, may come in intangible, invisible forms, is what we who are not mediums, can neither deny nor affirm; for what is palpable to the medial sense alone, and not to men in general, in their normal state, is evidently not a question of science. And it is upon facts capable of scientific verification that we wish to rely.

The Decline of Faith.

From every part of the civilized world come evidences of the same kind. The Rev. Dr. Pierson, pastor of the Fort street Presbyterian church, of Detroit, lately addressed the students of Garrett Biblical Institute. Said he:

> "Within four years in my own denomination, at the North, the net increase of membership by profession, over the decrease by deaths, has fallen off seventy-five per cent.; come down from 27,000 per year to 7,000!" And the President of the Institute interjected this remark: "I think the facts are fully as discouraging in the Methodist church!"

To this the *Christian Statesman* replies:

> "If, then, these two great bodies of the Christian Church are losing in their aggressiveness, where does persistent, increasing, fighting strength remain? Evidently, nowhere. And if not, why not? Is God's arm shortened in these latter years that he cannot save the people?"

We might answer this by saying that all the means of salvation from dangers that can be demonstrated to have any existence, are still in full blast and doing a thriving trade. The drug stores are open and briskly plying our stomachs with big and little pills, because they promise to cure from dangers of disease and death that are capable of being shown to exist. Our farms, railroads and factories are in full blast, because such industries bring salvation from possible want which is a demonstrable danger. Our schools, courts and legislatures, newspapers, publishing houses and printing offices are in full blast, because they purport to bring us salvation from ignorance and crime, fraud and injustice, error and misapprehension, *ennui* and indolence all of which exist.

But church membership primarily only purports to bring us salvation from "sin," which, in the theological sense, seems to be an abstract term that conveys no definite idea, and Hell which all men are pretty well satisfied, has no existence.

The *Statesman* thinks the evil arises from "chasing skeptics while Satan sits at ease," etc. The point is that as Satan has not been seen on earth for several hundred years, men are getting doubtful whether he ever had any existence. Until they can be satisfied that he exists, to try to frighten men with him, is beating the air. If you have got any Satan on hand, and can really exhibit him, you can make the biggest fortune at fifty cents a head admission, that was ever made. It is not because we are not all curious enough to see him, but because you cannot, by producing him, show that he exists. The *Statesman* further says: "A sanctified illiteracy converts more souls than a self-satisfied intellectuality."

Now "sanctified" and "self satisfied" are different modes of expressing the same state of mind. An illiterate man who thinks himself to have arrived at a high state of holiness, has got all he aims at, and therefore cannot help being self-satisfied. An intellectual man who is satisfied with himself must be so because he conceives that his course is right, true, just and wise. Striking out these two equivalent, and therefore irrelevant words from the equation, it remains simply "illiteracy converts more souls than intellectuality." To such an affirmation one question forms the inevitable reply. Converts them *into what?* The question on its face admits of but one answer, viz., into dupes!

The Rev. H. M. Storrs, preaching recently in Brooklyn, said:

> "In my ministry I go preaching through the churches of the land, and I ask myself, as I look round the congregations, and if I am in an agricultural region, 'Where are the farmers, for there are very few of them here?' If I go to a manufacturing city I make a similar inquiry as to the mechanics, for I don't see them in church. When I meet one of these mechanics and I ask him why he was not in church he says, 'I've given that up.' I ask him if he believes in Christ, and he tells me that he thinks Christ was a good man in his time. I go out into a lonely prairie and I stop to inquire of the woman whose family are living in a 'dog out.' If she knows anything of Christ, and she tells me that she has got beyond that. I come back to our cities and I look at our literature, and I find it imbued with heathenism. It may be refined, but it is nevertheless heathenism."

The historian, James Anthony Froude, in a recent article in the *International Review* says:

> "The entire generation at present alive may probably pass away before the inward change shows itself markedly in external symptoms. None the less it is quite certain that the ark of religious opinion has drifted from its moorings, that it is moving with increasing speed along a track which it will never retrace, and towards issues infinitely momentous. We keep to conventional forms, because none of us like to acknowledge what we all know to be true; but we do not believe; we do not even believe that we believe, the bishops themselves no more than the rest of us; no more than the College of Augurs in Cato's time believed in the sacred chickens."

These testimonials ascend in their grade, but they concur in their general import. They all indicate that the great problems of origin, destiny, Deity and happiness, if they are hereafter to attract the attention they deserve, must be investigated scientifically and discussed philosophically. The world was under the rule of sanctified illiteracy for eighteen centuries. But the nineteenth has forever broken the spell.

The "Savannah Abend Zeitung," quoted in the *Licht, mehr Licht*, gives the following method of distinguishing genuine Spiritualist phenomena from the imitations produced by jugglers. In the former the pulsation of the medium is found to be very considerably reduced, and there is a corresponding fall in the temperature of the skin. When the phenomena are produced by the action of a confederate, the pulse, even if not accelerated, will not be reduced, and the temperature of the body will remain normal.

"The Plain Unvarnished Truth."

While the intrinsic value of truth is always the same, its current value in the world depends to a large degree upon the source from which it emanates. If only the most ordinary fact is uttered by Grant or some other representative man, it is heralded as a new revelation of astounding importance and an exhibition of unusual acumen only to be expected from the most exalted intellect. Again, truths may be uttered by Spiritualist or liberal papers concerning the religious tendencies of the age, and they will be scouted by the orthodox world as simply the groundless assertions of opponents, unworthy the attention of those who have been washed white by the blood of the Lamb. For these reasons there is deep significance in the following paragraph clipped from a late issue of the *Saturday Evening Herald* of this city, a society paper which circulates extensively in fashionable circles, among those who pay great attention to the outward forms of the strictest orthodox sects, and who know the proper place in the prayer book, and can give the devout responses with all the unction, of well bred devotees. Apparently the *Herald* editor is on confidential terms with his genteel readers; in the language of the street, "he has been there and knows how it is himself," and knows he does not endanger his patronage by voicing in the following plain and truthful language the sentiments of his constituency:

"Prof. Swing attributes the falling off in church attendance, to which allusion was recently made in these columns, to the 'growing attractiveness of earthly things.' With due deference for the superior wisdom of the genial Professor, we do not think the reason he gives is any reason at all. Earthly things are relatively no more attractive to the people of to-day than they were fifty years ago, to those who were then actually engaged in places that know them no longer. The plain unvarnished truth is that orthodox theology is losing its hold upon the public, and while the truth is unpalatable it cannot be denied by those who appreciate facts."

Experiments with a Man who had been hung.

Carl Manke was hung at Buffalo, N. Y., May 14th, for the murder of John Atlof. It appears from the account given that after hanging twenty minutes the body was cut down and turned over to the family. The casket containing the body was carried out of the jail yard and into a dark place adjoining the engine room, for scientific examination. The room was perfectly dark except from the light made by a student lamp with a powerful reflector. Upon removing the cover of the casket, the rope was removed from the dead man's neck and laid on one side for the Sheriff. The black cap was then taken off. The features were not distorted, but looked calm and quite natural. The eyes were closed, and the general appearance was that of a person sound asleep. The deathly pallor which overspread the face before death, had passed away, and instead there appeared quite a glow of color. Forty minutes after death the electric battery was applied for the purpose of noting the muscular action. The muscles of only the nose, cheeks, eyelids and other portions of the face responded instantly to the application of the electric current, and the study was an interesting one for the learned gentlemen present.

Forty-five minutes after death a hypodermic injection of nitrate of amyl was made under the skin on the left wrist. Eight drops were injected—the object being to produce heart pulsations if possible. Immediately following the injection, Dr. Howe made a gentle pressure occasionally on the chest, but at the end of five minutes, he failed to discover any pulsation of the heart, though some of the other physicians at one time were quite sure they could feel a faint pulsation by placing the hand under the clothing and over the region of the heart.

The San Francisco *Chronicle* of a recent date has a lengthy account of an experiment made by a Peruvian surgeon, who placed a man condemned to death under anesthetics and took out his brain, the man living for some time. Of course circumstantial evidence is not always to be relied upon; but in some cases it seems to be pretty conclusive.

Religious Fanaticism.

Dan Lyle, a colored man of Clarkesville, Ky., has suddenly sprung into notoriety. He asserted that he was the Savior, his wife the Virgin Mary, and Susan Talley, who lives with them, a prophetess. In his zeal he has on divers occasions appeared in places of worship both for white and black people, and insisted on playing his part, as a preacher, to the great disgust of all present, and the constables of the district procured a warrant for his arrest upon charge of disturbing public worship, and went to his house to execute the same. Upon entering the house the officers were attracted by a smell of putrid human flesh, and on making search they found two of Lyle's children, aged respectively three and five years, dead, with their necks broken. From the appearance of the bodies, decomposition having commenced, they must have been dead some time. The coroner's jury rendered a verdict that the children came to their death by violence. Parties from the neighborhood have an impression that the murder was instigated by the "Virgin Mary" and the prophetess, who have both wielded strong influence over Lyle, and that he did the killing to relieve the women of the care of the children, believing that for the occasion he was Herod.

Mr. and Mrs. Leonard Howard.

We had a pleasant call from Mr. Leonard Howard, of St. Charles, Ill., this week. Mr. Howard is paying his numerous friends in Chicago, he says, his parting visit, as he is now upwards of seventy years of age, and has not recovered his strength since his last serious illness; but we shall hope to see his genial face many more times. Mrs. Howard is also with her husband; her medial powers are quite as strong as ever, as hundreds can testify, although she met with a very severe accident, which has injured her general health very much. This remarkable couple have many, many friends throughout the Northwest, who will be glad to hear of them; they are honored and respected in the community where they have lived for over 40 years, and it can in no sense be said that they have ever been ostracized or ill treated on account of their belief in Spiritualism. Mr. Howard held for many years (until his health forbade him accepting it the last time offered) a public office, the gift of the people.

Mrs. Howard has possessed the gift of mediumship in a rare degree for about twenty five years. Thousands from all over the country have visited her, and in a very large majority of cases, have gone away perfectly satisfied. Mrs. Howard's own experiences have been varied, and almost every phase of mediumship has been hers. A very interesting book could be written of her life for the past twenty-five years. She was a very unwilling medium at first, and opposed it with all of her strong will, but the "old Doctor," as he is familiarly styled, (an Indian control) saw in her a most favorable subject for control, as has been repeatedly proven; and a favorite son (a bright boy of sixteen) passing to higher life about the same time very suddenly, the combined efforts of the two seemed to be able to overcome Mrs. Howard's prejudice; and we should all feel very grateful to these spirit friends for the great comfort and consolation they have been the means on bestowing upon so many of us. Mrs. O. A. Bishop, the medium, a daughter of Mr. and Mrs. Howard, seems to possess her mother's gift in a most remarkable degree. Other members of the family possess medial powers, but they are, as yet, unknown to the public.

May our old friends be long spared to their friends here below.

The Spread of Mohammedanism.

The London *Spectator* of April 24th contains an article of extraordinary interest upon the growth of Mohammedanism; the writer assuming the somewhat startling proposition that "an immediate expansion of this faith till it becomes the creed believed and obeyed by the largest portion of the human race, is on the cards:"

> In Africa the Arab missionaries are indefatigable; they penetrate into regions which no European has ever seen, and they convert whole tribes at once, raising those tribes, it should be added, decidedly in the scale of civilization. A Houssa, for example, is far beyond any other negro of the Western coast. There is more than a possibility, a strong probability, that they will, before many generations have elapsed, have converted all the remaining Pagan tribes of Africa, and have made that continent, Abyssinia excepted, Musselman from the Mediterranean to the Zambesi; and possibly, though that is a different question, have built very extensive kingdoms. In Arabia the creed tends constantly to become more fanatical and earnest.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. J. K. Baily spoke at Spear's Corners, near Mantua, Ohio, last Sunday.

Ophelia T. Samuel is to lecture at Waukegan, Ill. She has been well received where she has lectured.

Mrs. Emma H. Britten will speak for the First Society of Spiritualists in Cleveland, Ohio., during the month of June.

Addie Curtis, of Austin, Tex., writes: "Good mediums and lecturers are very much needed in this part of Texas."

Mrs. E. L. Watson is drawing crowded houses to her lectures before the First Society of Spiritualists in Philadelphia.

E. V. Wilson will lecture at Mitchelville, Iowa, May, 17th, 18th and 19th, and at New Ulm, Minn., May 20th, 21st, 22nd, and 23rd.

The London *Spiritualist* says: "Spiritualism has been somewhat depressed of late in its public aspects, but making great strides in private."

In England as well as in this country the more ignorant of the public have been explaining "away" the phenomena of Spiritualism, as "all mesmerism."

Mr. S. C. Hall, a prominent Spiritualist, of London, England, has just been rewarded for his services to art and literature by a civil pension of $750 per annum.

Judge P. P. Good, of Plainfield, N. J., sails on the 29th of May by steamer Devonia of the Anchor Line, for Glasgow, Scotland. He will travel through Scotland, England, Holland, Belgium, Prussia, Saxony, Bohemia, Austria, Hungary, Italy, Sicily, Switzerland and France; thence back to England, where he will remain a while, returning in the fall to his home. His address will be care of Henry Gaze & Son, 142 Strand, London, W. C., England. We commend Judge Good to our foreign friends. They will find him a genial gentleman and an ardent Spiritualist. We hope Judge Good will have a pleasant voyage and come home with renewed strength.

The Ramsdell Sisters have located for a time at No. 22 Walnut street, where they will be pleased to receive their friends.

Prof. William Denton lectures in Northfield, Minn., this week, on his way to Duluth. He may be addressed at the latter place.

W. Z. Hatcher, Cleveland, Ohio, sent seventy-three cents for Abner Horton, prisoner. Mrs. Emma Hardinge-Britten also offered to pay one year for him; but his case had already received attention.

Spiritual Notes, of London, Eng., says:

> "Mrs. Simpson, of Chicago, known as the celebrated 'Flower Medium,' contemplates visiting London. We can assure her of a hearty welcome. As her wonderful manifestations occur in broad daylight, her mediumship will be valuable in confounding skeptics."

A Catholic priest went to the office of the Princeville, Ill., *Independent*, one day recently, and warned the editor he would take away his entire Catholic patronage if the paper didn't cease abusing Parnell and the Irish. The editor defied him, and has since been making it warm for the priest.

Geo. F. Winch writes: A Spiritualist's Experience, Conference and Medium's Meeting, is held under the auspices of the Second Society of Spiritualists every Sunday afternoon, commencing at 2:30, at Masonic Temple, 23rd street and 6th avenue, New York. Free admission and free platform.

C. B. Hoffman writes as follows from Enterprise, Kansas: "Any test mediums who may be traveling on the Kansas Pacific R. R. (now U. P.) are cordially invited to stop at Enterprise. They should get off at Detroit, one and a half miles distant. We will take good care of them, and assure them enough patronage to more than pay expenses."

We learn from an exchange that on Thursday evening, April 29th, the marriage of Col. Alex. I. Lindsay, of Creston, Iowa, and Mrs. L. P. Anderson, of Washington, D. C., occurred in the parlors of the Barret House, Burlington, Iowa. Col. Lindsay is generally and favorably known throughout Southern Iowa. The bride has the reputation of being an excellent medium and a most estimable lady. We hope their future will be radiant with sunshine—one continued harvest of happiness. Their home will be at Creston, Iowa, where Col. Lindsay is the proprietor of the Creston House.

New York City Correspondence.

ANOTHER LETTER FROM A. J. DAVIS.

A baby boy was born one hundred years ago (on the 7th of April, 1780,) whose father was "frigidly encased in the conventional manners of his time;" but his mother, full of the living Present, and not held by the tyranny of the Past, "was not to be imposed upon by others, and what is rarer, *she practiced no imposition on her own mind.*" From this fountain of commingled paternal conservatism and rigidity, and maternal integrity and progressive goodness, the now appreciated and monumentalized Channing ascended into a personal life. "The growing boy was almost dainty in his loveliness of form and face." Constitutionally conservative like his father, and spiritually high-born and sensitive like his mother, he slowly ground out the grists of religious ideas, which constantly entered into the fine faculties of his thoughtful mind. He struggled heroically against the tendencies inherited from his father. But after long agonies in thought and feeling, great was his reward; for the spiritual light of progress warmed his troubled heart, and filled his intense mind with the sublime enthusiasm of genius. After much tribulation he obtained the freedom of eternal truth in certain directions. Inspired by this heavenly liberty, the spiritually majestic Channing said: "I desire to escape the narrow walls of a particular church and to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following Truth meekly but resolutely, however arduous or solitary be the path in which she leads."

LEADING SPIRITUALISTS PERTURBED.

In my former letter to you I was moved to say, in substance, that all thoughtful Spiritualists are drifting *toward* the popular sentimental Christianism. Among the prominent Spiritualists I observe that this remark has awakened a species of critical disturbance. And why? Because (some of them say) there is no such drift. They regard the remark as a misrepresentation of their position and tendency. If there be no such drift, if the tendency of thoughtful Spiritualists is not toward an evangelizing (or missionary) organization, why are they (some of them) here in New York engaged in the formation of a "Constitution" with "By-Laws," to the end that Spiritualism, *per se*, may be empowered to take a respectable organic national position among the great family of existing religious sects? Brethren! I commend you to the great Channing's immortal declaration: *"I desire to escape—to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears—to follow Truth, however solitary be the path in which she leads!"*

A. E. GILES'S CONTINENTAL TOUR.

In my previous letter I called attention to the free and forcible presentation by our able legal friend in opposition to the conservative physicians in Massachusetts. This same gentleman has for a succession of years done many manly works to advance the cause of free thought and Spiritualism. What I now desire to say is this: On Thursday, April 29th, Mr. Giles left New York (not mysteriously, and not "for parts unknown,") but by the splendid steamship "City of Brussels," as a member of Cook's Annual May Party; which party, as one united company of excursional voyagers, will visit all the principal cities, such as London, Paris, Turin, Genoa, Rome, Naples, Florence, Venice, Milan, Lucerne, Zurich, Brussels, Antwerp, Amsterdam, etc.; and this word of introduction and greeting I now send abroad to all Spiritualists and Liberalists resident in the cities or their vicinities, and I now and hereby commend our journeying Brother to you as worthy of your honest right-hand and your hearty God-speed.

"AFTER DOGMATIC THEOLOGY—WHAT?".

That indefatigable and independent minded speaker and writer, Mr. Giles B. Stebbins of Detroit, Mich., has blossomed out this spring in a sparkling anthology. His pamphlet, bearing the foregoing title, is thoroughly against both enemies to progress—*Dogmatic* Theology, and *Catagoric* Materialism. He enters the arena bravely against both, and his two-edged sword swings like a meteor around their doomed heads. If you wish to read this tragical encounter—in which the fittest survives all *grave* doubts upon questions of life and death—why! just send to the author or publisher and purchase a copy. Mr. Stebbins is also the author of two volumes, which will long outlive him in this world; and such a fate is exactly what they deserve, and in view of this result of his earnest labor, I do not pity him a particle.

PROF. BRITTAN'S RECENT EDITORIAL LABORS.

This gentleman's recent contributions to several papers, in resistful reply to opponents to Spiritualism, whose articles had been printed in the same papers, indicate clear and strong convictions in his mind in regard to the subjects discussed. I have read with pleasure and profit several of his productions as printed in the journals; and I have had occasion to remark that his success in getting into these anti-spiritualistic papers has been far greater than I had dared to hope; but many of the Editors entertain a high and just regard for Prof. Brittan, and they therefore extend to him gracefully the hospitality of their columns. Nevertheless, as it seems to me, Spiritualism, in its outward phases, is rapidly changing. A more positive work is pressing in at the very doors. The universal feeling of distrust and apprehensiveness on the one hand, and the almost equally universal desire for a definite popular forward movement on the other, signify something more important than is imagined by the unthinking.

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Brooklyn (N. Y.) Spiritual Fraternity.

A very large, cultured and intelligent audience assembled in our hall this evening. What think you, readers, of a conference meeting holding a session of three hours and interest unabated until the last hymn was sung, and the people separating with great reluctance? The general expression on the faces of all was one of deep interest and fraternal good will, so eminently characteristic of all our meetings. Prof. Henry Kiddle was the speaker for the evening, and the many new faces present showed the respect in which he is still held by many outside of our faith. He always has something to say that arrests the attention of his whole audience, and commands an intense interest through to the close. His language is always cultured and his style easy, and, at times eloquent; he was frequently applauded. He said:

"I assure you that I am glad once more to address you. The subject of my lecture was selected by your President, and is upon 'Mediums and Mediumship.' In the lecture of this evening, I design to present a brief exposition of the principal mode of spirit intercourse in our day, as illustrated by my own experience. To those who have spent years in a close and careful investigation of the phenomena of Spiritualism, I can scarcely expect to afford any information of importance; but even to these, it may prove interesting to find their own conclusions illustrated or confirmed by the attested experience of an independent observer.

"I do not intend to discuss theories or frame hypotheses to account for the facts referred to. Observation must precede theory. I do not think our observations are, as yet, sufficiently extensive or profound, to enable us to enunciate the general principles or laws which must underlie every sound theory. On this account it is idle to attempt to reason, *a priori*, upon the facts of mediumship, for we do not know the cause of the effects which we see, nor the limits within which it operates. We know that spirit, under certain conditions and within the limitations prescribed by laws as yet undiscovered, operates upon matter apparently in opposition to ordinary physical laws; I say *spirit*, because the phenomena which seem to transcend these physical laws, like all those which characterize the higher sentient life, are accompanied by the manifestation of an intelligence and will which seem to control the mechanical movements. The mere mechanical movements acting upon our external senses, without this exhibition of intelligence and will, would have very little significance. Occurring without any obvious cause, they would, of course, be mysterious, but we should naturally expect to trace them finally to some physical source; but when they come bearing the solution of the mystery, and, in all their protean forms, offering the same solution and one that is perfectly in accord, not only with our reason, but with strongly attested facts, which have occurred in every period of the world's history, we may well despair of disproving the same and evolving a more satisfactory one by means of our reason and experience.

"For example, raps are heard upon a table which can be traced to no physical agency; and no amount of investigation, we find, is able to solve the mystery. The ingenious scientist constructs the most elaborate and complete apparatus, to cut off every possible physical agency or force that might produce the phenomenon, but all in vain—the raps still continue. Well, it is a scientific puzzle, and the scientists, might exhaust their ingenuity to account for the fact! But suddenly some one conscious that the agency causing the raps has will and intelligence, asks questions implying both: 'Will you rap three times?' 'Five times?' 'Ten times?' 'Will you tell me who you are?' Suppose that, in such case, an intelligent response is given, even as to facts unknown to all present, and the statement is made by the surviving intelligence and will of one whose mortal remains lie crumbling into dust in the grave, who does not perceive that the mysterious phenomena from that very instant assumes a different character? They are spiritual, not by human hypothesis, but by the direct communication of the fact, attested subsequently by ten thousand witnesses and in a hundred diverse ways. Let the skeptic contradict the statement, if he please; he can only contradict it; he cannot confute it by any counter facts or by any process of reasoning.

"There is the manifestation of an independent will and intelligence in all these phenomena, implying, of course, a separate mind, and hence a separate individuality bears witness of itself, that it is the departed spirit of one who lived and walked upon this earth. When in the flesh it was a spirit just as much as it is now, and in its former condition it was able to overcome the force of gravitation and other physical forces within certain limits, through the instrumentality of its nervous and muscular systems, and now when it has thrown off the mortal coil, it can still control matter, but only through the instrumentality of a mortal called a medium.

"Medium is a modern term, and forms a part of quite an extensive vocabulary, which the study of the spiritualistic philosophy has originated. The well known facts of spirit intercourse brought its special technical terms, such as seer, diviner, soothsayer, necromancer, sorcerer, prophet, sibyl, etc., but until the present there was no general term to denote a person through whose peculiar physical and spiritual organization spirits could hold communication with mortals. In a larger sense, to use the language of the French spiritist Kardec, 'Every person who feels in any degree whatever, the influence of the spirits, is a medium; this faculty is inherent in man, and consequently not an exclusive privilege; so there are few in whom are not found some rudiments of it.' It is, however, only when the faculty is shown by striking visible effects, dependent upon a peculiar sensitiveness of the organization, that a person is called a medium; that is an agent for the transmission of intelligence from departed spirits. What the peculiarity of the organization is that imparts the faculty of mediumship, I do not intend to discuss. To understand it fully we would have to comprehend the nature and laws of spirit existence, both in the terrestrial and celestial conditions. Its philosophy may hereafter be better unfolded, although very much has already been done in this direction. Here is a suggestive statement that will afford a key to many spiritual manifestations: The Spirit-world sustains a positive electrical relation to the material world, of which it is a higher form, and further a more perfect development. When spirits leave the body the transition causes them no loss of intelligence or power; on the contrary, as every step in their history while in the body, is marked by that law of progression which developes knowledge and power in exact ratio with the requirements of spirits, it is reasonable to suppose that their power over the refined elements in nature, and their knowledge of the laws that govern them, will be greatly increased by their immediate assimilation with the refinement and knowledge which pervades the second sphere of human existence. They cannot, it is true, come in immediate contact with gross substances, but they can and do act upon them with powerful effect through the agency of magnetism and electricity."

The speaker showed that the moral and intellectual status of the medium did not always effect the character of the communications. Some of the best mediums had been taken from the poor and lowly, and often their moral nature was low and their conduct reprehensible. He urged justice to mediums and the exercise of the broadest charity for their faults. Sensitive as they were to influences from the visible and the invisible worlds, their lot in many cases was a perplexing and trying one.

He showed how earnestly our spirit friends tried to find opportunities to communicate to us, and when they were able to do so, they were met with incredulity and indifference. He urged us all to study the laws of spirit communion, and to develop and unfold in our own homes that spirit of kindness, love and fraternal charity, so exemplified in the life of Jesus. He showed conclusively that the spirit needed no greater hell than his own conscience. There is no self-righteousness among the angels, and there is no condemnation among spirits, except that which the erring pronounce upon themselves.

The law of mediumship is one of the most beneficent laws of God's creation, and many who look with disdain upon the humble medium, will in the hereafter be glad to come back to earth, and try to control the lowliest of these spirit instruments. The speaker alluded to the mediumship of Andrew Jackson Davis in producing "Nature's Divine Revelations," and also to L. M. Arnold through whom was produced that marvelous book, "The Origin of All Things." He referred to the vast number of publications given through human mediumship, and he prophesied in the coming ages, these earlier records would be revered even more than the christian reveres the records of ancient mediumship. He warned us of the dangers that pertained to a public exercise of mediumship, from contact with all grades of intelligence and moral growth in the form, as well as out of it. The work of spiritualizing the world must be done, and the angels can do it only through mediums, and these must be exposed to danger in order to disseminate the truth. There need be no danger if God's laws are carefully followed, and their nature we always have to discover by experience, and sometimes by a very sad one.

The office of mediumship is to present to those now living on the earth—1st, the evidence of a continued existence after the death of the material body, and 2nd, admonition and instruction to guide us in the attainment of happy conditions of existence.

The speaker illustrated the fact of a general belief in the ministry of spirits, as the poetry and literature of our age are full of it, but when we produce the phenomena demonstrating the fact, we are sneered at, and the christian world are warned that it is the work of the devil. What absurdity and inconsistency!

He claims that the most striking of all the phenomena, is that of materialization or the appearance of the spirit to the senses, by the means of a temporary bodily form, consisting of material substance drawn from the magnetic emanations of living bodies. This takes place according to natural laws, the exact nature and operation of which we probably cannot comprehend in this state of being. The fact that spirits can take on these materialized forms, is just as firmly established as any fact in science can be. It rests on the reliable testimony of thousands of witnesses and can be verified by any one who will take the pains and incur the expense of investigating it. But to do this requires patience, care, vigilance, a mind in equipoise between knowledge and ignorance, and the ability to reason and judge.

A presumptuous conceited person, who, goes to a materializing séance a skeptic, will probably come from it a disbeliever. Supposing that in the strength of his superior discernment and wise incredulity he has sounded the depth of the mystery, and that his sounding machine has brought up fraud!

Prof Crookes, the distinguished English scientest, made the phenomenon of materialization a subject of the most careful scientific investigation in his own house, and under conditions that absolutely excluded the possibility of fraud or illusion. Count Bullet, a wealthy nobleman of Paris, devoted several years to the investigation of this subject with results that established the reality of materialization by permanent scientific evidence. The speaker continued:

"Let me speak more in detail of my own experience in connection with this interesting fact. I will state the points that demand explanation from the skeptic:

"1. I have seen a full and elaborately draped form in white robes, emerge from the cabinet, within a second or two after the medium, dressed in black, had entered it.

"2. I have seen several figures, ranging from ten to twenty, variously dressed, some males others females, differing in statue, size, general appearance, etc., emerge from a small cabinet, open below and resting upon the carpet of a parlor in a private house, where there could not be the slightest suspicion of deception or contrivance. In fact, all my experience has been under these conditions.

"3. I have recognized the faces of relatives and friends well known to me in life, but unknown to others present.

"4. I have passed in the cabinet with a spirit friend and seen the form disappear in the presence of the medium.

"5. I have passed into the cabinet with a tall and large male figure recognized as a friend in life, and found the medium sitting in the chair; have passed out and been instantly followed by a short female figure clothed in elaborate white drapery, with a tasteful head-dress of flowers, etc.

"6. I have seen a form emerge from the cabinet while the medium was standing entranced outside, and a few seconds after I had passed from the cabinet.

"7. A circle of eight or ten persons, on one occasion, saw a female form draped in white, emerge three times from the cabinet, while I was sitting inside, and the medium standing outside; my own magnetism, as was said, having supplied in part what was needed to effect the materialization.

"8. I have seen figures on the outside of the cabinet, rising apparently out of the floor, and disappear in a similar manner by sinking apparently into the floor; this, like the other phenomena, occurring in a private parlor. And, in connection with this, I have seen the spirit form expand or weave, as it were, her drapery to a most astonishing degree, so that as she extended her arms, her copious drapery hanging from them, looked like large and graceful angel wings.

"9. I have seen forms present themselves without a cabinet in the room in which the medium was seated, one of the circle seated by him and holding his hands.

"In these nine statements, which comprise but the salient points of the phenomena I have witnessed, are certainly contained sufficient proof to establish the fact that there was no personation by the medium in the cases referred to. I may also say that I have stood in close proximity to these forms. They have placed their hands upon me; in some cases shaken hands with me; they have placed their faces within a few inches of mine in order that I might scrutinize their features; and exhibited all possible willingness and earnestness, to convince me of their reality and identity."

In conclusion the speaker argued that the evidence of spirit phenomena was overwhelming, as to being produced by spiritual beings, contrasting present evidence with what the christian believer accepted from past ages, mostly on "the traditions of the Elders." He also alluded to the marvelous utterances of inspired speakers: Mrs. Hyzer, Miss Lizzie Doten, Mrs. Brigham, Mrs. Richmond, Mr. Colville and others, and in conclusion he said: "For my own part, I say with all my heart, God bless the mediums. Give them hope, purity and courage in the performance of their truly great mission to spiritualize the world, and make them feel that in the exercise of their beautiful gifts, they are in this life taking the steps that lead to heaven." (Prolonged applause.)

Judge P. P. Good, among other things, related the fact that a Mr. Mathews, in England, had recently been incarcerated in prison for exercising his gifts. He said he had sat with Mr. M. in this country, and knew him to be a good medium.

Mrs. Mary L. Gridley related an instance occurring in our city, of independent writing through a lady, a private medium, under peculiar circumstances.

Wm. C. Bowen made a short address and thanked the speaker of the evening for his very able lecture, and particularly for the catholicity of spirit manifested, and said that the "spirit rap" had proved the "despair of the scientist," for all who tried to solve its source invariably became spiritualists.

Prof. Payton Spence and Mrs. Amanda M. Spence were present with us to-night, and the latter gave a very interesting account of her own mediumship, and presented many practical thoughts filled with the old-time fire, that in the earlier days electrified her audiences all over the land, which were listened to with intense interest by the large audience. Mr. and Mrs. Spence leave for Colorado in June, and the friends should give them a warm and hearty greeting for their past efforts in the cause.

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THE DOCTOR'S YIELDING.—Ever since Prof. Green wrote to the Medical Record advising physicians everywhere to use the Safe Kidney and Liver Cure in their practice, it has been gaining in favor with the profession. They can find nothing which is a substitute for it. R. Caulkins, M.D., of Rochester, N. Y., says he would now prescribe it to all who are afflicted with serious kidney and liver diseases. 28-11-12

HABIT, if not necessity, makes a Hair Dressing such as Dr. Ayer's laboratory issues indispensable to many. The "Vigor" is one of the most delightful we have ever used. It restores not only the color, but gloss and luxuriance, to faded and gray hair.

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DR. D. P. KAYNER, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

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CURES EVERY CASE OF PILES. 27-15

SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. WILSON.

Passed to Spirit-Life.

SOPHIA POWELL was born in Clarence, Erie county, N. Y., November 19th, 18[illegible]. She moved with her parents in 1816, to Dover, Cuyahoga county, Ohio, and passed to spirit-life April 15th, 1880, at her home in Dover. She was born a Spiritualist, and early embraced the beautiful philosophy of Spiritualism, and her life has not been in vain, for by her many good qualities of mind and heart, she won and held the love of all who knew her, and they will refer with affectionate remembrance to her many excellent traits of character. She leaves many examples worthy of imitation, and a vacancy in her home and social circle difficult to fill. She leaves two children and a husband to mourn for her departure.

GONE HOME.

How true, "Death loves a shining mark,"
And aims its arrow well,
Snatches our dearest ones of earth,
And bids us say farewell.

Cold death has taken from our home
Our darling mother dear;
Who bade us smile through bitter grief,
And wipe away the falling tear.

Think when you gather around at eve,
Her spirit hovers near,
So bid away the smothered grief,
And dry the loving tear.

Look up and smile for mother's sake,
Her sufferings now are o'er,
She's gone to join the spirit band,
Where death is known no more.

She passed away like dew from early flowers,
In life's well spent morn,
Left memory fraught with sweetness pure,
Like hope from heaven's first dawn.

There mother waits to greet us
With the bright and smiling band,
Hope[illegible] to meet us,
In that bright and happy land.

A. P.

Meeting of Spiritualists and Liberalists of Michigan.

The Second Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at Sampson Hall, Charlotte, Eaton Co., Commencing on Friday evening, June 4th, and closing on Sunday evening June 6th. Rev. Chas. A. Andrus, Flushing; Rev J. H. Burnham, Saginaw City, and Bishop A. Beals, Jamestown, N. Y., have been engaged as speakers. Other speakers are also invited to be present.

Bishop A. Beals the inspirational singer will furnish music for the occasion.

Local committee of arrangements: J. M. Haslett, Mrs. Samuel Coulter and Mrs. J. C. Harmon, of Charlotte.

An invitation is extended to all interested in the cause to attend.

L. S. BURDICK, President.
Miss J. R. LANE, Secretary.

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 30th, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. E. Niles have been engaged as speakers. Mrs. H. W. Van Deusen, psychometric and business medium, and Geo. P. Colby, clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 4 to 6 P. M. Let all who can bring tents and bedding. Wood and hay will be furnished free to all campers. Com. of Arrangements: J. Nichols and Ira Partridge, of Cresco; W. Nash and W. Brown, of Lime Springs, and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul R. R. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa. 28 10 12

Meeting of Spiritualists in Michigan.

The Harmonial Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 18th, 19th and 20th of June. Able speakers from abroad will be in attendance to address the people.

BY ORDER OF COMMITTEE.

Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rochester Spiritualists Association, a Quarterly Convention of Spiritualists of Western New York, will be held at Odd Fellows Temple, West Main street, Rochester, Saturday and Sunday, June 5th and 6th, commencing at 10 o'clock and holding three sessions each day. Mrs. Lillie and Mrs. Taylor are engaged, and Mrs. Fox and G. W. Taylor are invited, and a number of others are expected.

A cordial invitation is extended to all to attend, and it is hoped the fraternal feeling in Rochester will meet with a hearty response from the surrounding country.

J. W. SEAVER,
G. W. TAYLOR, } Committee.
MRS. WM. [illegible]

A Mass Meeting for all Women Who Want to Vote.

A Mass Meeting for all women who want to vote will be held at Farwell Hall, 148 Madison St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1880, at 10 A. M., 2 30 and 7:30 P. M.

Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

ELIZABETH CADY STANTON,
President N. W. S. A.,
Care 876 West Lake St., Chicago, Ill.

Letters or postals certain to reach Chicago on June 2nd, can be addressed Farwell Hall.

Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention, to present our demand for their insertion of the following plank:

Resolved, That the right of suffrage inheres in the citizen of the United States, and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the National Constitution.

Let us meet together and by overwhelming force of numbers show our earnestness and our determination to secure for ourselves the acknowledged right of self government.

SUSAN B. ANTHONY,
Vice-Pres. at Large, N. W. S. A.
MATILDA JOSLYN GAGE,
Chairman Executive Com. N. W. S. A.

All papers friendly to Woman's demands are requested to copy this call. Women are everywhere urged to give it wide circulation.

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WASHING MACHINE
In the World. It is so simple in its construction and principles of action that even a child can learn its use in a few minutes, and it can be worked without risk of injury to the most delicate hands.
It is the best, saves [illegible] labor and wear of clothes, while it washes cleaner and quicker than any other known.
No wringers needed with this machine, as the action is two fold, both washing and wringing. [illegible]
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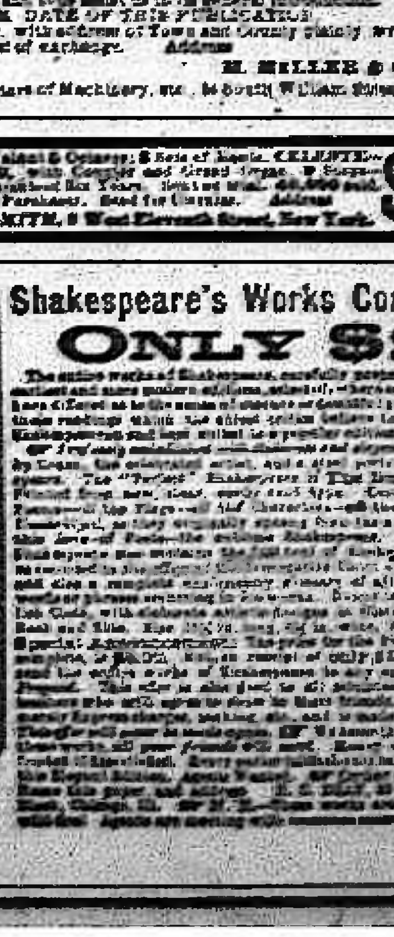

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Liberal and Illiberal Press, with Comments.

The Boston *Christian Register* assures us that:

"Dr. Channing was never more positive than when he affirmed the wrongfulness and danger of blind adhesion to authority. 'He who in any case admits doctrines which contradict reason has broken down the great barrier between truth and falsehood, and lays open his mind to every delusion.' There are clear traces of the same teaching in the New Testament, as where Jesus challenges the Jews to judge of themselves 'what is right;' and in Paul's counselling every man to be 'fully persuaded in his own mind,'—cautions which are never out of date, and which point to the true principles of education."

The soul is its own authority. And further, the soul and truth are as naturally adapted to each other as fish and water, seed and soil. Neither popes, priests, Bibles nor spirits must be taken as absolute authority. The final appeal is reason.

"The Catholic *Telegraph* claims for its church a population of 6,500,000 and a priesthood of 5,200 in the United States. Of the laity, 4,000,000 are said to be Irish; of the priests, 3,000."

If the Roman Catholic church is gaining in numbers in this country, it is losing in the Old World. Only a few years since there was not a Protestant church in Rome. Now there are several of them; while Republican France is modifying and liberalizing the opinions of her subjects. Education is the antidote for Roman Catholicism.

"The Pope's new organ, the *Aurora*, says of the new Protestant churches in Rome: 'These edifices, built by the Protestants in the midst of the splendid monuments of Rome, look like an ass's skin on a magnificent altar.'"

How very charitable and classic!

The Philadelphia *Bulletin* says:

"The newspapers contain accounts of about half a dozen church quarrels that are exciting attention in this and other parts of the country. These disputes are conducted, in most instances, with virulent bitterness by men who have made profession of a religion which demands that they shall show long suffering and charity, that they shall cast out envy, hatred and malice, and shall be slow to anger, meek spirited and forgiving. In one church, in Pittsburg, the disciples of Christ not only hurled abusive epithets at each other, but they manifested so sturdy a purpose to indulge in violence that the police had to be summoned to keep the peace."

If said in New Testament times—"Behold how the disciples love one another," may it not now be said, "*How church-members hate one another.*"

The Philadelphia *Press* has this item:

"The First Baptist church of Indianapolis on Sabbath mornings sends a messenger to the city hotels with small printed cards of invitation to the church services, which are distributed to the guests."

This is certainly a new if not an ingenious method to get an audience. It would be a further improvement to send a carriage for them.

The Boston *Advertiser* tells its patrons that:

"The Rev. Dr. A. J. Patterson's sermon was a strong doctrinal discourse, filled with straight Universalist faith and combating the doctrine of endless punishment. God's penalties, Dr. Patterson maintained, are remedial, and intended to make man better. It is so in the natural world, and so in the spiritual. He denied that Christ was crucified in the place of the sinner—the good for the wicked—to answer the ends of justice. Christ died to make the atonement of God and man more complete."

It is a common saying now-a-days that a Universalist minister has but two sermons—one is against "endless punishment" and the other, proving that all men will be saved. The above paragraph seems to give further proof of the saying.

The *New Jerusalem Messenger* (Swedenborgian) gives us this paragraph:

"Where science is established, as far as I know, it confirms Swedenborg's statements. In using Swedenborg's name, I do not mean to place him as a scientific man, or a theologian, in opposition to other scientific men or theologians; but I regard him as he claims himself to be, 'The servant of the Lord Jesus Christ.' The man by whom the Lord made his second advent."

The Springfield (Mass.) *Republican*, while friendly to the noble William Ellery Channing and the Unitarians generally, does not encourage his canonization as a *Unitarian*.

"But while abhorring the views of human nature commonly called evangelical, Channing refused to be identified with the Unitarians. He says: 'I have little or no interest in the Unitarians as a sect. I have hardly anything to do with them. I can endure no sectarian bonds.' His ardent fancies were always leaping beyond sects toward a new era—a universal brotherhood. He laid hold of Unitarianism simply as the nearest approach, as embodying better than any other phase of religion his favorite idea of the 'dignity of man.'.... Why will men not awake to the consciousness of their dignity? His life is full of sighs that the infinite resources of human nature are not developed. He laments that the same false theology which has burdened the ages buries us still in night. 'I am burdened in spirit. I should die in greater peace could I see in any quarter the promise of a happier organization of society; could I see but a small gathering of men penetrated with reverence for humanity. May the dawn of something better visit my eyes before they are closed in death.'"

The London *Psychological Review* has this paragraph:

"The late Judge Edmonds, in his reply to Bishop Hopkins, summed up the true results of Spiritualism thus: 'Spiritualism prevents, or should prevent hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul, it recognizes one God, and man's responsibility to him; it enforces the great law of the Creator by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the failings of our fellow-mortals; and it reveals to us our own nature, and what is the existence into, which we are to pass when this life shall have ended.'"

"Bishop Coxe, of New York, naturally conservative and narrow in his religious conceptions, is strenuously opposed to the appearance of the corrected and newly-revised Bible, now almost ready for publication. He thinks it may tend to further skepticism and increase schisms. On the contrary, Bishop Lee, of Delaware, smiles at the fears and repudiates the conservatism of Bishop Coxe. In an open letter Bishop Lee writes thus:

"The scriptures have come down to us from the remote past through the hands of transcribers, correctors and translators, men subject to infirmities. It is perfectly evident that no miraculous superintendence preserved them wholly intact. The scribe made occasional mistakes in copying his manuscript; the translator, however honest in his intention, was not always successful in conveying in another tongue the meaning of the original. And sometimes men employed in those capacities fancied, in their self-conceit, that they could improve the text by their interpolations. Shall these errors and corruptions be clung to with as much tenacity as if they had been written by the holy men of God, moved by the Holy Ghost? When discovered and well known shall they be allowed to disfigure the sacred volume and to mislead the reader, peradventure the preacher? Can the church allow this to remain without being liable to the charge of teaching for doctrines the commandments, inventions, or mistakes of men? Influenced by these convictions, I hailed with gratitude and joy the plan originated in the convocation of Canterbury, by the ablest scholars and most eminent divines of the church of England, for a revision of what is called "the authorized version," and consented, with extreme reluctance, to act as one of the co-operating American committee. The experience of eight years has deepened my convictions of the necessity of the work, and confirmed my confidence in the principles upon which it is based and the manner in which it is conducted. Members of the revision committee properly deprecate premature criticism because; before the publication, no one can certainly know what is to be criticised."

Information Wanted.

Wanted to know, the difference between christian Spiritualism and any other Spiritualism? and if all kinds of Spiritualism do not relate, through inherent law, to a progressive immortality? and if so, is not all Spiritualism of whatever name, one and the same thing in essence; and does it not all grow out of the relation of spirit to matter in its various stages of development? Now, when people call themselves *Christian* Spiritualists, what do they mean by the term christian? That they believe in all the doctrines of the New Testament or even all that may be fairly deduced from the four gospels; that man died spiritually through the fall of Adam and lives only through faith in Christ as mediator—the all atoning sacrifice; that he that believeth shall be saved and he that believeth not shall be damned; that these shall go away into everlasting punishment but the righteous into life eternal; that between the two classes a great gulf is fixed so that the righteous shall no more associate with the wicked, etc.; that Christ is the only name given under heaven or among men whereby we can be saved? *Is that it?* If so it knocks the harmonial philosophy all into pi, and our rational spiritualistic Davis should hide his logical harmonial head under some christian bushel of faith in mystery, throw away his Magic Staff and go directly to Beecher, Talmadge or Moody and get them to pray him out of that purgatory into which reason and nature leads every common sense man who tries to harmonize the universe with itself?

How is it that such men as Fishbough, Watson, Buchanan, Peebles, and others do not see that modern Spiritualism commands, yea, even forces Christ, through its more rational teachings, to deliver up the kingdom of spirituality unto God the Father, so that God becomes the all and the in all to all tongues, kingdoms and peoples, and opens the door to a universal religion, and hence that Christ has no more claim to a title in this spiritual movement than Plato, Paul or Peter, or any other man who has ever become a martyr to his convictions and the austerity of his times?

Catholicism, Christianism, Armenianism and Swedenborgianism, it seems to me, are but parts of modern Spiritualism, which the unsectarian Davis has completely reconciled in his Harmonial Philosophy, and how it is that any modern advocates of a true Spiritualism, based on law, science, anthropology, universology and reason, can narrow themselves down so as to be satisfied with the term, christian Spiritualist, I can not see. Why do they? Will somebody tell?

If immortality and progressive Spiritualism are founded in immutable principles, why modify our belief in it with any personal adjective whatever more than ancient or modern? Christianity, as Davis says, is a system of doctrines founded on the downfall of man and redemption through Christ's atonement.

How can any true spiritual philosopher make Christ his standard or even God himself as represented in the Bible? Is it not time for philosophers to be done with one-sided names and cling to the truth of things? Does it add anything to a man's goodness, philanthropy, humility, patience, wisdom or spirituality to call himself a christian? Can the world think any more of him for using the term while all manner of hypocrisy is cloaked under it? If the practice of goodness brings its own reward both here and hereafter, what is to be gained by using a term which embraces so many false doctrines and so many false people?

Why should not all those who believe in the unity of truth, in the immortality of the soul, in the harmonies of the universe and in the law of progress, call themselves Harmonial Philosophers?

Mr. Davis has endeavored to put an end to man worship by calling the system of spiritual truths which have come to us through his gifted mediumship and that of others, not the Davisian theory or system, but simply the Harmonial Philosophy. What sweeter, purer and more unostentatious name could be given to that system of religion which embraces all truth, all men, all science, yea, even all religions? That system which makes man and woman co-equal, the god-head both male and female, and all providence universal, Christ and all other reformers of the past, not gods, but gifted elder brothers searching for the truth.

Can any man be entitled to the name of christian who does not believe in Christ, as an atoning, sin pardoning Savior? Do our *Christian* (?) Spiritualists believe that? Can any thing save an honest philosopher but the practice of the truth in the love of humanity? If the gist of the whole of Christ's gospel is to love one's neighbor as one's self, why not take the gist and let all the evangelical husks drop to the ground. But love of fellow men does not necessarily belong to any theory of religion, it belongs to the human heart and is founded in the relation which we sustain one to the other, but no system of morals would be or could be complete without it. It comes from growth of the human soul and is found no oftener in the church than out of it. It is not christian *per se*. We want to incorporate this truth with all other truths that we know and call ourselves Harmonial Philosophers, believing that no one truth can antagonize with any other truth. Oh! this proclivity to hitch to isms. Why not hitch to the universe and learn the great lessons of duty and self-government there? Will any body tell?

D. H. HAMILTON.

Lewiston, Me., May 3d.

The Value of a New Yorker's Sympathy.

A few weeks since we published a letter from Abner Horton, a convict, in the Indiana Penitentiary, in which he expresses a desire for the JOURNAL. The following prompt response speaks for itself:

To the Editor of the Religio-Philosophical Journal:

Yes, sir, I love "Abner" $2.50 worth. In prison, and without friends! Calls your JOURNAL "a valuable paper!" he is not insane. Send him the JOURNAL, a fresh new one, each week, and let the inclosed two dollars and fifty cents remunerate you for the same.

GEO. H. JONES.

New York, April 28

Mrs. J. W. Clark, of Victoria, Ills., has also sent $3.00 for the same purpose, which sum, however, with her permission we will divert in favor of Mrs. M. A. Winter, of Kankakee, Ills., a poor widow, with an invalid daughter, for whom we have lately cancelled a debt for subscription of $2.45.

Object, Rules and Regulations of The New York Spiritual Conference.

1. The object of this Association is the establishment of a Free Platform for the friendly interchange of views in relation to the facts, phenomena and philosophy of Spiritualism and the relation of personal experiences in illustration of, the same.

2. The officers of the Conference shall be a President, Secretary and Treasurer. The officers shall be chosen annually, on the first Sunday in May, except the President who shall be elected monthly, on the last Sunday of each month.

3. The President shall have power to decide all questions of Order, and also what IS, and what is NOT pertinent to Spiritualism without appeal except that Politics, the relations of Capital and Labor, the relations of the Sexes, and all questions of Social, Legislative and Governmental reform shall be ruled out of order as opening too wide a field for consideration in this Conference.

4. The first speaker at each session of the Conference shall be allowed fifteen minutes, and each succeeding speaker ten minutes, but the President may extend the time of any speaker at his discretion if demanded by a majority of the Conference.

The Conference meets at Harvard Rooms, corner of 42nd street and 6th avenue, at 2½ o'clock each Sunday.

New York, May, 1880.

The Unbalance of Reformers.

[Western Magazine.]

There are few who have ever been interested in any particular reforms who have not had occasion to lament the fact that the leaders of reforms are apt to be lacking in balance; that after a certain point is reached by them they seem to lose that common sense which binds men together as workers toward a particular end. Whether this lack of balance is a cause or an effect in the reformer's mental make up is a disputed question. Whether the habitual or constant contemplation of and attempt to apply a single principle causes them to become blinded to other principles and truths which should act as modifiers, or whether this blindness existed from the first and resulted in making them reformers no psychologist has yet been able to determine. The very singular fact that three of the most prominent and pure-minded of latter-day social reformers, Robert Dale Owen, Gerritt Smith and John Ruskin have all had periods of insanity, leads one to suspect that a mental twist originally existed in their brains. This observation should lead us to look with leniency upon ideas and acts that seem fanatical on the part of such men, but it should also teach us to be on our guard against following the doctrines of any reformer to extremes. We need, above all things, in working for reforms, to keep within the bounds of that sense of discretion which, because men have it in common, is called common sense.

These reflections are suggested by noting some of the things which the great and good John Ruskin has lately been saying and doing. If ever there was a pure philanthropist he is one. No one studies more to benefit the laboring classes than he. No one has ever given more freely of his worldly substance to schemes for their improvement than he, but he has conceived some ideas and everywhere boldly urges them which the common sense of mankind rejects. He thinks machinery is the great enemy of the workingman. He regards railroads as a curse and steam engines as instruments of Satan. He has formed a society in England and given £1,000 toward starting it, for the purpose of buying a tract of country and settling it with laborers who shall live directly by the labor of their own hands without the use of machinery. He will have the women and girls spin and weave and "cook food exquisitely." He will have no steam engines on it and no railroads; he will have the soil tilled without the use of any machinery. When the people want to go anywhere, he will have them "go quietly and safely, not at fifty miles an hour;" when anything is to be carried it shall be either in carts or row boats or on the backs of beasts or men. In short he is convinced that the only security for happiness among the laboring classes is in a return to the most primitive modes of life in everything except beauty. He wants paintings and statuary and flowers and music to be cherished and cultivated in his Arcadia. He grows very indignant that mankind in general and Englishmen in particular do not fall in with his ideas and acknowledge the feasibility of his plans for the amelioration of society.

Just at present Mr. Ruskin is engaged in a controversy with some of the clergymen of England on the subject of usury. Mr. Ruskin declares it is a sin to receive interest for the use of money and the Bible so declares in unmistakable language. He says that he lent his servant £1 100 for five or six years; that when he paid it back as, strange to say, he did, if he, the loaner, had taken one penny more than the £1,100 it would have been a sin.

Now, while the most of us who want to borrow money would be delighted at the opportunity of dealing with such a lender as Mr. Ruskin, it is probable the most of us would regard his conscientious objection to taking usury as pure fanaticism, and so it probably is. It is only a striking illustration of the unbalance and lack of common sense which so often accompanies the mental constitution of the reformer.

This lack of balance and of common sense is one of the painful peculiarities of many worthy reformers in our country. We listened a short time since to a noted and sincere reformer laying down his plans for the welfare of the laboring classes in this country. Very sincere and excellent they were in the main, but when declared that every kind of labor was equally valuable; when he asserted that the man who could organize and direct great masses of men for their own benefit and the benefit of society was entitled to no more compensation than the man who was either too indolent or incapable to do anything except as he was directed; when he insisted that directive power was of no more value to society than simple muscular power we could only part company with him and set him down as another example of the unbalance of reformers.

Letter from Mrs. Mary Dana Shindler.

To the Editor of the Religio-Philosophical Journal:

It is really astonishing how ignorant the unspiritual world is of spiritual things. The New York *Herald*, dated Sunday, April 25th, has a long and interesting account of the healing powers of a certain Dr. Miller, written by a correspondent in Salem, Va. The account is introduced with a great flourish and headed in large capitals

"WHAT IS HE?"

It seems he was an obscure miller living among the mountains of Scott Co., Va., who, while tending "his little overshot water-mill," has been dispensing his gift of healing for years, till finally his fame became so great that he was obliged to go forth from his humble home, and halt in various localities to cure the multitudes who flocked to him for healing. In the words of the New York *Herald*, "So great became the 'Doctor's' reputation that crowds flocked to see him every day. They came from far and near, some from distant States, riding sixty miles over rough mountain roads from the nearest station. The little cluster of log houses about the mill soon became filled to repletion, provisions grew scarce, the mill wheel stopped for want of a watcher, and a crisis in the economy of the whole community was imminent. Miller had to go where the hundreds that flocked to him could be housed and fed. Your correspondent heard that he was moving, so, taking the train for Glade Springs, he intercepted Miller there on the famous Tuesday night when the healer, tired and worn from a sixty mile ride arrived. It was intended that he should get into the village quietly, and rest without disturbance. No such consummation. The town was packed at ten o'clock that night with the halt, the lame and blind. It seemed as though the alarm bell had waked them from sleep in the farms and hamlets, and called together an excited, jamming, crushing mass. The hotel was filled. People poured into every room and crowded every hall. 'Miller! where is he? send him here!' 'There he goes!' were expressions of eagerness heard everywhere. Miller, never excited, always in good humor, passed among the throng of people, dispensing his marvelous gift of relief or palliation, and 2 o'clock A. M. found the crowd no less dense, while new comers told of scores of others who were on the way from the woods and hills."

So much for the *Herald* correspondent, who writes as though he never heard of such a thing before. When my friends who read the account speak to me of it as a remarkable thing, I quietly smile and say, "Why, that is no wonder; there are thousands among us Spiritualists who can do the same thing. Did you never hear of the French Zouave, Jacob, who astonished all Paris by his wonderful gift of healing?" I thank God, however, that he occasionally raises up in a benighted neighborhood, such a medium as this Dr. Miller, who dispenses his gift without money and without price, and gets the honor of a special notice in a grand journal like the New York *Herald*.

I have lately been re-reading the book compiled by my special friend and valued brother, Rev. Herman Snow, of San Francisco, entitled "Visions of the Beyond," and I, in common with many others, wish he would give us some more of the same sort. His letters to me are so deeply spiritual that it is a delight to read them. No more at present from your friend and co-worker:

MARY DANA SHINDLER.

Nacogdoches, Texas.

E. K. Eversol writes: Send me my Bible (the JOURNAL) another year. I am an old subscriber and will stay with the dear old JOURNAL as long as I remain on this plane and am able to pay for it.

A. J. FISHBACK'S DEBATE.

Letter from S. M. Pickler.

To the Editor of the Religio-Philosophical Journal:

The people of Kirksville, Mo., have just had an opportunity of hearing an interesting discussion between Rev. A. J. Fishback, Spiritualist, and Rev. C. P. Hollis, Christian or Campbellite. The propositions affirmed by Mr. Fishback are: 1. Departed spirits do exist and hold intercourse with mankind on earth. 2. Spiritualism is the true church of Christ.

Mr. Hollis affirmed: That the Christian or Campbellite church is the true church of Christ.

The debate continued nine evenings and it was most ably conducted by Mr. Fishback, who with his facts, logic, and cool yet superior delivery, proved himself master of the situation from beginning to end.

Mr. Hollis took the "devil theory,"—that the phenomena occur but are produced by the devil. Several of his own church members acknowledge that he was beaten. The Spiritualists are all jubilant over the splendid presentation of their cause by Mr. Fishback. Resolutions complimentary to Bro. Fishback were unanimously adopted at the close of the discussion. Below will be found the closing sentences of Mr. Fishback, in the discussion:

Spiritualism is not in conflict with the discoveries, inventions, inspirations and revelations of truth belonging to past ages, but in part or in whole duplicates, fortifies and confirms them. Truth is a unit—all sciences agree. We are thankful for our Bible and for all Bibles—thankful for all that the past has brought us. But for time immemorial the imperfect has been superseded by the less imperfect, the good by the better, and the better by the best. Progression from lower conditions to higher, or at least a desperate struggle for something better, is the grandest characteristic, not only of the present, but of all the by-gone ages.

The law of heredity is the intermediary between all causes and effects, parents and children, generations and successive generations. We reap what we sow. There is a law of eternal necessity stamped upon all things. Wherefore not only the virtues, but the vices of our ancestors are upon us, and likewise their truths and their errors, for the nineteenth century is the heir of all the ages. Every high thought, great truth, and noble deed of all the renowned men and women of the past, are our inheritance to day, without which we could not be the great, growing, wise and prosperous people that we are.

Who does not love and honor the past? Who does not rejoice and glory in the present? Since time began, every battle for truth and liberty has been fought to make us free. All heroes and martyrs who have been burnt at the stake, torn asunder on torturing racks, made to rot in loathsome dungeons, die by poison or the cross, or by whatever vulgar or refined cruelty human fiends may have invented, suffered and died for you and me; so, in the progress of religion, those who have sweat, as it were, great drops of blood to move humanity upward and onward, stood in the front ranks of the grand army of improvement, boldly declaring and practicing truth in defiance of infuriated Scribes, Pharisees, and hypocrites, and were put to death by the fiery furnace, by the poisonous hemlock, or by worm-wood and gall, crowns of thorns and the cross, and they have suffered and died for you and me.

The Church of Christ, which is not of creeds, Bibles, forms, ceremonies, days or fasts, but righteousness, peace and joy, numbers its martyrs by thousands and by millions. Christna and Buddha, Confucius and Socrates, Jesus and the Apostles, together with thousands upon thousands of primitive christians, and the pure, wise, and good who have lived since, were all noble martyrs for Christ's Church.

Christ's Church is the church of humanity, embracing an innumerable company of free-thinkers, progressionists, inventors, discoverers, poets, philosophers, scientists, even many "publicans and sinners," together with the brave, pure, and honest-hearted of all ages, both antecedent and subsequent to the time of Jesus. True, there have been many simple minded in Christ's Church, for the less a man knows the more he believes, and babes there must be. But no bigot, or knave, or illiberalist was ever within its folds, and never, indeed can be.

The more a man doubts, reasons, and investigates, the more worthy and acceptable is he in the assembly of the angels. "For doubt is the key of knowledge, therefore he that never doubts, never investigates, and he that never investigates, never knows, but lives in perpetual ignorance."

Wherefore, brethren of the christian church, so-called, I say unto you, he that will not doubt, think, reason, and investigate is a fool and bigot, and can only be saved by the pangs and groans of a long damnation; but the free thinking, the liberalist, especially the bold, heroic, Christ-like Spiritualist shall have an abundant entrance into life.

Christ's Church is the "College of the Soul," whose foundations are deeply laid in the constitution of the soul of Deity and the soul of man, and whose laws are the laws of life, whose fruits are righteousness and peace, and whose chief end is to teach all men how to be wise, good, great, and useful.

Hear the conclusion of the whole matter: Spirit-communion is the Church of Christ, the temple of wisdom, the shrine of reason, the abode of love, the law of life, the river of peace, and the home of the soul. The man that rises into this church duplicates into his sublime experience the uncontrolable ecstasy of the renowned Kepler, when he announced his discovery of the great harmonic law of the planetary system. He said, "Nothing holds me; I will indulge my sacred fury; if you forgive me, I rejoice; if you are angry, I can bear it. The die is cast, the book written, to be read either now or by posterity."

Seance with Spirits.

[Kansas City (Mo.) Times.]

Mr. Henry Slade, the eminent spiritualist, has been doing wonderful things at the St. James during the past week. There has been a constant flow of visitors desirous of consulting him with reference to every conceivable variety of temporal matters, and the results of the séances in many instances have been marvelous in the extreme, and all have been produced in full, clear light of day or gas. Mrs. Peck, the wife of the railway magnate, had a sitting of perhaps two hours' duration and experienced a number of startling manifestations. She distinctly heard voices about her in the room—voices of friends who had passed away from earth, and, although she could see no forms, was convinced of the presence of some strange influences having many of the attributes of human beings. She felt one spirit take her hand and stroke and pat it gently; the spirit's touch was not cold and clammy and dead, but soft and warm, as if full of healthy life. Mrs. Peck in narrating the details of the séances, reiterated, again and again that

SHE WAS NO SPIRITUALIST,

but had simply visited Mr. Slade from a curiosity to test his powers.

During the latter part of the week, a number of communications have been received from the deceased friends of Kansas City people, and many of these communications have been so real and lifelike that the visitors have insisted upon taking the slates home with them. The communication from the spirit of Gen. George C. Bingham, which was given at the séance on Monday night and published in the *Times* Tuesday, has occasioned wide-spread remark. It is admitted that the wording of the communication sounded very much like the late artist's style of expression, and one of the gentlemen present at the séance claims that the writing on the slate was a fac-simile of Gen. Bingham's chirography. Mr. Slade was

UNACQUAINTED WITH BINGHAM

—in fact, when he first read the message he called the signature, Geo. Y. C. Bingham, and it was one of the members of the circle who corrected the mistake which Slade made in hasty reading.

During the past three or four days, several communications have been received from the late Dr. A. B. Taylor, a physician well known in this city. One of these messages came during a séance yesterday and was as follows:

My dear friends—Let me say a word of comfort to those that fear death. This terrible fear that set devils and demons around the death bed shall give place to a loving trust in God. Yes, the day will come when, in real harmonious strains from human lips, shall be chanted the song of God, of love, justice, truth and wisdom. As man learns God's perfection and goodness there will grow in him a new trust and confidence in God. The fact is the churches are only resting on one another's merit—they do not try to comfort the mourner or the degraded, but turn from them. *God never* forsakes his children; Christ never turned from the poor and the outcast, but gave them comfort. I am Dr. A. B. Taylor.

Mr. Slade's health has not been good since his coming to Kansas City; he is an extremely nervous man, and his work is of such a nature as to exhaust him easily. He will remain here until Tuesday and will then go to Moberly where he will remain two days, and thence to St. Louis,

Explanatory.

MR. EDITOR:—In reading the account of the Michigan State Convention at Battle Creek, as you published it taken from another paper, I see an error; it is in regard to the report of the Committee on Mediums. I was one of that committee, and in our council, we all agreed that to test mediums there in that manner, it could not be done, and I told the committee that all we could do was to take their respective names and *claims* to the different phases of their mediumship, and their place of residence, and that was reported, saying that we did not, and could not endorse them in any way only on their own claims. I am no healer as reported, being only an inspirational speaker. True, I have had other phases, but not for the public.

Now, in regard to testing mediums, I believe every one must test them for himself. I would trust no one to test another for me; let each medium stand or fall on his or her own merit.

Spiritualism is on the increase in this place; although we do not have public lectures in a hall, we meet each Sunday for conference in different parts of the city, and also hold séances. Mr. Knowls is doing a good business as a test and healing medium. Mrs. Kromer is also a private test medium. Mrs. Sayles is doing well as a healer. Mrs. Dr. Marvin, Magnetic and Homeopathic physician, is having all she can do. All are working in harmony with the views of the unseen intelligences, and teaching the people to obey the laws of life and keep well.

We had a test of clairvoyance by Mrs. Kromer at my house a few days since. Mr. Malory, mail agent, was present (his family live in Nashville); she turned to him saying, "Mr. Malory, your wife is sick," telling just what was the matter. Then she said, "Join hands and we will cure her." It was done, and on going home the next day he found her statement true, as we marked the time when this medium said she was better and gone to sleep. The wife said she saw her husband, and also Mrs. Kromer, although fifty miles away. Truly we are living in a wonderful age. Let the power come down.

MRS. SARAH GRAVES.

Grand Rapids, Mich.

Notes and Extracts.

Truth is the most powerful thing in the world, since fiction can only please us by its resemblance to it.

One sees the disagreeable half, and the night side of everything, while another sees the sunny side.

If sin lasts forever, there will be an everlasting punishment of sin, for sin bears its own punishment.

Spiritualism embodies within itself the essentials necessary to constitute a principle of goodness, morality or religion.

Spiritual religion is a religion of facts and principles, and must be enduring, for facts never lose their potency—nor principles their power.

The christian world has been for centuries manufacturing religious doctrines, with little regard whether these doctrines embody all that is spiritual or not.

Some persons are apt to think that Spiritualists are very extraordinary people for not liking to retain "eternal punishment" in their repertory at all hazards.

Good spirits are attracted to those who are seeking after spiritual wisdom and purification, and just in proportion to their aspirations will be their inspiration.

By ourselves the evil is done, by ourself one suffers; by ourself evil is undone, by ourself one is purified. Purity and impurity belong to ourself. No one can purify another.—*Buddha.*

The mind of man will circumnavigate the globe before a telegraph operator can get his instrument ready; and as for the steam engine, why, before steam can be generated, the mind of man has made a half dozen journeys around the world.

For nearly two thousand years the teachings of Jesus have only been imperfectly understood, and through much persecution and suffering, the christian religion of to-day is but a shadow of the real truths that were uttered by the spiritually gifted Nazarene.

Men build churches Babel high, and upon their spires, towering to the misty zenith poise the symbol of the christian's cross, as if to get it as far away from the walks of life as possible, and hide it so completely from the level gaze of life's visions and incidents, that its very existence might be forgotten.

As to everlasting punishment of the individual, we are glad to hail its coming funeral, if only on account of the misery and madness it has brought upon the sensitive and the weak, as well as because of the blasphemy and unbelief, the absurdities, the inconsistencies, and above all the callousness of heart it has brought upon the strong.

While scientists have been searching amid the debris of buried cities and kingdoms for proof as to the birth of the world upon which they live, they seldom, if ever, allow their thoughts to wander into the recesses of their own organism, and see if, by searching, they can find the possibilities of their own souls, or the power by which the machinery of the brain is put in and kept in operation.

In Spiritualism we have a combination of the intellectual with the emotional, and they can legitimately travel side by side. The one becomes a companion of the other, for each affords to the other opportunities for investigation, and they furnish each other subjects and problems for discussion and analyzation. One would not be were it not for the other. The world knew little of her possibilities before Spiritualism was revealed.

The Jews claim their sacred writings, the Bible; the Brahmins and Buddhists theirs; the Mahomedans their Koran, and the same of some other nations. But we have no sacred Bible, delivered to the ancestors of most of us. Hence we are under no obligations to the gods of other nations to believe in them, nor to bow down to and worship them. We are free as Spiritualists to go to the fountain of all truth and there seek wisdom

The people desire spiritual food—they have been fed upon stones; they have asked for fish and have been given serpents; they have manifested a desire for peace, but their leaders have openly declared war; they have asked for evidence and it has been denied them; and for reasons which are apparent to even a casual observer, many have burst the chains which bound them, and have accepted the spiritual philosophy as the only theory which could supply the demands.

A great deal of the evil in the world to-day comes from ignorance. A great many of the mistakes that are made in social life are the result of ignorance. Therefore knowledge is the true savior of the world, and in whatever form knowledge may come, and through whatever form it may express itself, knowledge is a divine savior; and knowledge is the only power whereby the world is being impelled onward from a condition of chaos and savageism to a condition which approximates in some cases to the angelic.

A belief in Spiritualism does not give any person a free pass to all the spheres of light and beauty. After leaving the physical body, a person cannot help dying, as the term is understood among men, no more than the child can help being born. We come and go, but associated with this coming and going, are duties and responsibilities which belong to the individual as a personality. If we came by chance and passed out by accident, there might be ground for questioning the possibility of a future existence or a previous existence of the spirit in essence, but nature takes away all chance problems and leaves man standing, like the forest oak, alone, with God and his angel friends.

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7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:35 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:30 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
6:15 p m*	Junction Passenger	*7:00 p m *8:25 a m

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

8:00 a m*	Milwaukee Fast Mail	*4:00 p m
9:30 a m	Milwaukee Special (Sundays)	4:45 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	3:40 p m
9:00 p m‡	Milwaukee Night Express (daily)	§6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

11:30 a m*	Lake Forest Passenger	2:20 p m
4:10 p m*	Kenosha Passenger	*8:00 a m
5:30 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:35 a m
11:20 p m*	Highland Park Passenger	*10:10 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

9:30 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:35 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:30 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m‡	St. Paul and Minneapolis Express	§7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m‡	LaCrosse Express	§7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m‡	Winona and New Ulm	§7:00 a m
9:00 p m‡	Green Bay and Marquette Express	§6:40 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
10:00 a m†	Davenport and Peoria Express	†5:45 p m
12:30 p m†	Council Bluffs Fast Express	†2:30 p m
12:30 p m†	Kansas City, Leavenworth and Atchison Fast Express	†3:40 p m
5:00 p m†	Peru Accommodation	†10:20 a m
10:00 p m††	Council Bluffs Night Express	§6:20 a m
10:00 p m††	Kansas City, Leavenworth and Atchison Night Express	§6:20 a m

BLUE ISLAND ACCOMMODATION.

8:40 a m†	Accommodation	† 6:40 a m
9:40 a m†	Accommodation	† 7:45 a m
12:30 p m†	Accommodation	† 9:10 a m
4:15 p m†	Accommodation	† 1:30 p m
6:15 p m†	Accommodation	† 4:30 p m
7:10 p m†	Accommodation	† 6:30 p m
11:30 p m‖	Accommodation	‖11:00 p m
1:15 p m b	Accommodation	b10:05 a m

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‖Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

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Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:40 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*8:00 p m
9:00 p m‡	Kansas City Night Express	7:25 a m
9:00 a m*	Mobile and New Orleans Express	*8:00 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
12:30 p m*	Pekin and Peoria Express	*3:40 p m
9:00 a m*	Chicago and Paducah R. R. Express	8:00 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:40 p m
5:00 p m*	Joliet and Dwight Accommodation	9:10 a m

J. C. McMULLIN General Manager.
JAMES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. ‖Except Saturdays and Sundays. ¶Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.

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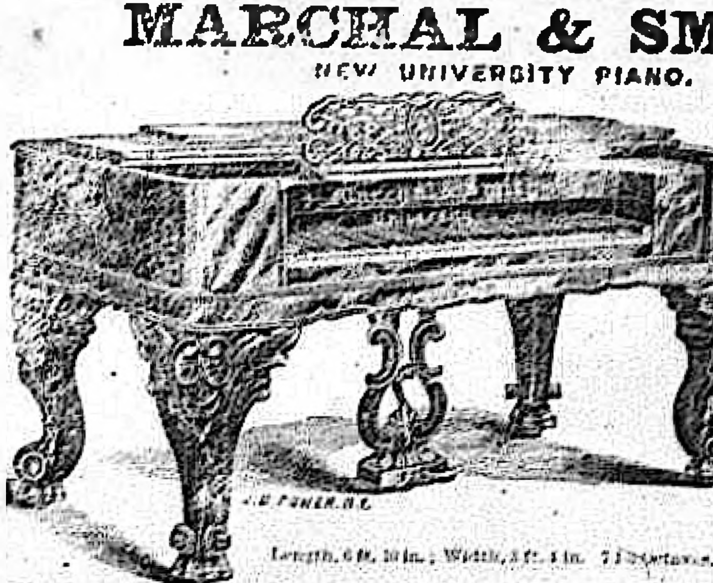

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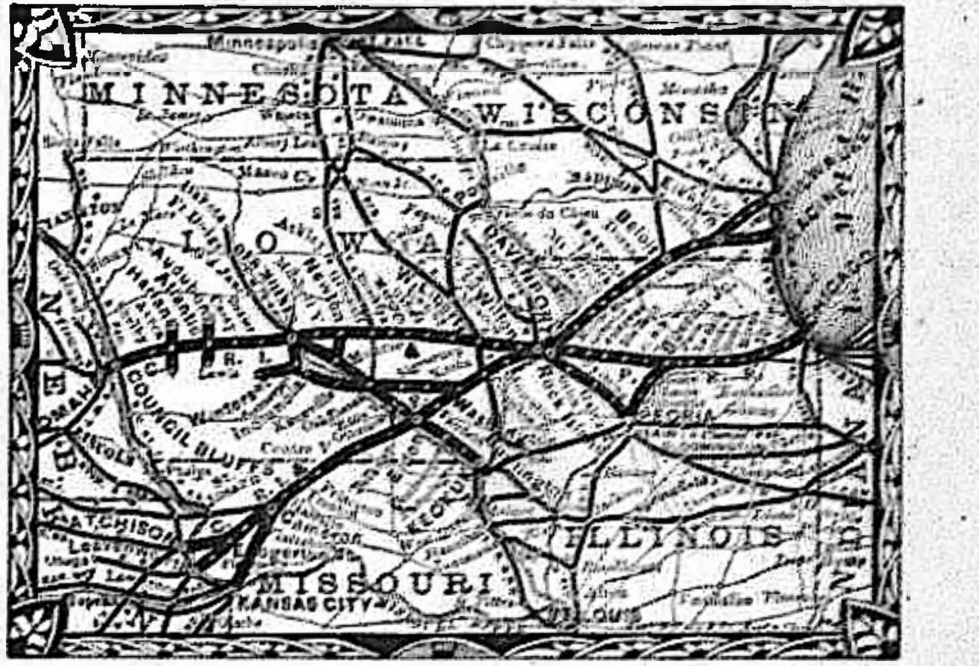

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Continued from First Page.

soning," says Chamber's Encyclopedia, "arrived at the result that there is but one substance, infinite, self-existent, eternal, necessary, simple and indivisible, of which all else are but the modes. This substance is the self-existent God." The same work adds: "To call Spinoza an atheist is ridiculous"...."for no human system of philosophy whatever exhibits such an all controlling and even overwhelming sense of the omnipresent God." J. J. C.

Washington, May 9th, 1880.

The Ancient War God-Idea of Moses Critically Reviewed from a Modern Anti-War-God Standpoint.

BY M. D. CRAVEN.

From the earliest times man has been predisposed to divine worship, and under this devotional impulse naturally conceived a Deity of his own qualities, invested with supernal attributes. Thus, when Moses represents his God to be mutable and subject to human passions, such as wrath and jealousy, cursing and swearing, with a propensity for fighting, he merely gives us a picture of human nature with assumed divine prerogatives. His God is theologically said to be omniscient and unchangable, yet repented of his works, and required the barbarous sacrifice of His Son to repair a defection caused by lack of foresight. While reason and humanity teaches that such an irrelevant product of human imagination is in conflict with the intellect of a progressive age, orthodox denominations still cling to this lame idea of divine omnipotence. It is well known that a personal God, as Creator, outside of nature, can not be scientifically demonstrated in consistency with an Infinite Principle, reaching beyond the adequate conception of mortals, and incomprehensible to finite minds. Hence all ideas of the first great cause ever divulged, are merely excogitations of the human brain in accordance with devotional sentiment.

Even if Mosaic ethics in connection with opposition to idolatry, was a moral advance on antecedent or prevailing customs of his day, it must be conceded that the infatuation with which he inaugurated his creed—assuming its divinity to the exclusion of all others—caused all the intolerance, persecution and religious bloodshed that has cursed the world and stained the pages of ecclesiastical history from the Midianite massacre to that of St. Bartholomew's. This enthusiasm, in the form of bigotry, has prevented his God-idea under the title of Jehovah, from passing into oblivion like that of Baal, Osiris, Zeus, Jupiter, Apollo, etc. The gentiles sincerely believed every national religion to be true and right for those devoted thereto, and as sacred to their respective professors as the Mosaic code was to the Israelites. They never made religious opinion a pretext for war, like the Sinai law-giver in arrogantly denouncing all systems but his own, claiming the divine right of destroying others to obtain their property. The established idea that God selected a manslayer for his medium in giving a revelation for the benefit of mankind, and then limiting his favors to only one tribe of his offspring, is preposterous. Moses was a fugitive from justice when he claims to have been visited by an apparition declaring to be the God Almighty of Abraham, who required his service in delivering Israel from Egyptian bondage. From the fact that all nations had special names for their respective Deities, such as Bramah, Vishnu, Ormuzd, Mercury, Jove, etc., Moses immediately inquired the name of his guest; and at first received the title "I am that I am," which was afterward changed to Jehovah—translated Lord. This name he declares was not known to Abraham, Isaac, or Jacob. Ex. 6:3. As no moral reformation succeeded his advent, the corollary is irresistible that he was merely a psychic entity in congruity with his hostile proclivity—essentially confirmed by proffered assistance in dispossessing the Canaanites by violence and destruction. He thus became an imaginary local and tutelar Deity of the Israelites, under the high sounding title of an *Almighty* God that had promised the land of Canaan to Abraham.

Those Canaanites under Melchisedec, had the same right to their land as other nations, if they did use symbols in worship of Deity. Their hospitality to Abraham shows that they were a more highly civilized people than the Israelites proved to be under their war God. Abraham never claimed the land, either by promise or right of conquest, but paid for all he got, like an honorable man; and even gave tithes to Melchisedec their priest. According to Josephus he was not settled in his religious opinions when he visited Canaan, and "when a famine arose, he went down to Egypt, to partake of the plenty they enjoyed, and to become an auditor of the priests, to learn what they said concerning the Gods, designing to follow them if they had better notions than he," etc. It would be rather burlesque for God to call Abraham from Chaldea to see a land his descendants were to inherit, and then starve him out of it by a famine when he got him there! If his God was *Almighty*, and wished to reward him for his fidelity, why not give him Egypt, which was not subject to famines? He was however dismissed from there for duplicity through lack of faith in his assumed God, before becoming indoctrinated in the theosophy of their war-God—in opposition to which good king Josiah fell fighting at the battle of Megiddo. 2 Chron. 35:21—24. But the national war-Gods of those times are not to be identified with the infinite Soul of the Universe that works only by immutable law in modern times.

A personal illustration of the Abrahamic God-idea is given by a quarrel in the Mosaic family at an inn, on their way from Midian to Egypt, when the Lord sought to kill Moses when contending with Zipporah, who called him a bloody husband. Ex. 4:24, 25. But Moses seems to have been such an expert in self-defense that this heavenly assault proved ineffectual. Full details of the encounter are not given, but enough is presented to show that the Lord, by failing in his purpose, virtually came off second best, by apparently capitulating to Mosaic terms in having Zipporah discharged, and with the boys sent back to her father. After the Lord had given Aaron notice to meet Moses, they appear to have compromised the difficulty and proceeded harmoniously to Egypt. Here they commenced a course of thaumaturgy, or miraculous performance to induce Pharaoh to let Israel go, with which James and Jambres competed successfully until they turned all the dust of Egypt into lice, leaving none for the magicians to make more of; when they willingly conceded the palm of victory to the Lord, and retired from the field. They doubtless thought it better to let them go, and the Lord with them, lice and all, than to have Egypt overrun with vermin, well knowing that no respectable God would engage in such filthy business. A still more incompatible part of his performance afterward consisted in hardening Pharaoh's heart to prevent him from letting them go, and then tormenting the Egyptians with plagues because he held on to them!

After a course of plagues too calamitous for Grecian mythology to furnish a parallel, Jehovah is said to have led out of Egypt a host of 603,550 "harnessed" men, with an estimated population of between two and three million people; who, after a miraculous passage through the Red Sea, encamped at Elim, where there were seventy palm trees and twelve wells of water, to supply them and their "much cattle." Commentators know these numbers to be fabulous, for it would be as impossible for Dan—son of Jacob—who had but one son, to have descendants mustering 62,700 warriors in the fourth generation of their sojourn in Egypt, as for two or three million people to congregate in the shade of seventy palm trees. Moses refutes their numerical register when he tells them the Lord will not drive out all the Canaanites at once, lest the land become desolate and beasts of the field multiply, but will drive them out "little by little," until the population is increased sufficiently to occupy the land. Ex. 23:29:30. If their numbers agreed with their statistics, there would have been enough to colonize the whole land with as many inhabitants to the square mile as the most densely populated districts of Europe at the present day. As their history proves its own falsity, preceded by a cosmogony in which geology and science are ignored, it places the deifical assumptions of Moses, and alleged miraculous occurrences in connection with their exodus, march, and conquest of Canaan, on a scale with contemporary mythology, sanctioned by the apostolic teaching of an age when it was not considered sin to "lie for God's glory." Rom. 3:7.

If a criminal should escape from this country, and afterward return saying he had received a mission from God to inaugurate a new dispensation, none would believe him but credulous dupes, like those who accept the revelation of Joe Smith. Why then venerate the hostile incongruities of Moses?—who declared the Lord to be "a man of war!" Ex. 15:3. Jesus would not accept his martial title for Deity, but used the term Father, as previously adopted by Hermes Mercurius, surnamed Trismegistus—on account of his wisdom. Though theologically maintained that the victories of those people were accomplished through the direct operation of Jehovah, it is transparent to every unbiased mind that they fought their own battles, like other heathen, and blended their barbarous history with mythology of this kind, to give it religious effect consistent with their devotional states. So intent was Moses on conquest and possession in this world, that he disregarded the world to come, by not uttering a word during the whole course of his religious jurisprudence, indicating that he believed in future life, or immortality of the soul. Hence his most devoted followers—the Sadducees, disbelieved in spiritual existence. His ideas of the Lord were plainly an anthropomorphic personification of himself, in sensual accord with the avaricious propensity of his people. By assigning him portions of the spoil obtained through blood and carnage, (Num. 31.) they compare well with the Scandinavians, who worshiped Odin as the god of plunder. Such victories as they obtained were no credit to any God, so far as merit or valor is concerned; and as regards philanthropy, will ever be a standing disgrace to the name of civilization. In comparing their military reputation with Gentile warriors, we find that according to their own figures, it took over a half million of men, with desperate fighting, under Jehovah, to subjugate some petty tribes, mostly unprepared for war, occupying a tract of territory about equal in size to the state of New Hampshire, while Alexander of Macedon, with only 35,000 under Jupiter Ammon, conquered the world!

It will be observed that they took a circuitous route for Canaan to avoid the Philistines, (Ex. 13:17.) but were soon assailed by Amalekites, with whom they fought a whole day, while Jehovah looked on as an idle spectator, so indignant at the result, that he swore he would have war with them from generation to generation. Ex. 17:16. When encamped at Sinai, Moses appears to have secreted himself on the mount to chisel the Decalogue, which he asserted to have been done by the finger of God, on stone, tablets so soft, or badly cracked, that they broke on being ejected from his hands. He then violated his most important command—not to kill—in the most outrageous manner, by commanding the Levites to gird on their swords and slay their brothers, companions and neighbors, until about three thousand fell. Ex. 32:27. For this he claims a human modification on the destructive policy of the Lord, who he says proposed killing them all. Not willing to be left without people to tyrannize over, Moses had convinced the Lord of his folly, and brought him to repentance; otherwise he would no doubt have acquiesced in the diabolical scheme, for so regardless was he of life, both human and brute, that he told them to "save alive nothing that breatheth" in the land of Canaan. Deut. 20:16. Though the Lord is said to have led them by a pillar of cloud by day, and fire by night, yet Moses was compelled to plead with an Arabian to accompany them as a guide on leaving Sinai. Num. 10:31. After leaving there, the Lord halted in his pillar of cloud at Kadesh, to learn if permission would be given to pass through Idumea, but soon turned about, with his course directed for mount Hor, to escape the threatened sword of Edom—prudently acting on the principle that "a good retreat is better than a bad fight." He evinced some discretion in this countermarch, by not getting angry and swearing in his wrath. On entering Canaan he commenced hostilities by blasting the walls of Jericho with trumpets and rams' horns, then assisting Judah to drive the inhabitants out of the mountain, but unfortunately failed in the valley, where they had chariots of iron. Judg. 1:19. For this defeat the natives afterward termed him a god of the hills. I Kings 20:23.

The Danites with their three score thousand men, not being able to rout the Philistines under Dagon, and get possession of the province assigned them, became so disgusted after fighting until only six hundred armed men remained, that they abandoned the ensign of Jehovah and purloined a more efficient fighting god from the house of Micah, a godologist dwelling on mount Ephraim. With this emblem of Deity they migrated to the northern border, and obtained a possession by surprising and slaying the inhabitants of Laish, where they ordained an independent priesthood under Jonathan, son of Gershom, in rivalry with that of Shiloh. To assist David conquer the Philistines, the Lord took a position in the mulberry trees, and by making an unusual sound, seems to have so alarmed them that they took to their heels, when David and his men played their artillery so effectually in the rear, that the rout was complete, and the achievement since regarded as one of the most extraordinary strategies of warfare ever performed by the Lord in Canaan. He was then highly extolled by David as a "God mighty in battle," for spoils obtained. In a subsequent engagement, when the Lord does not seem to have been on military duty, David came so near being overcome by a Philistine valiant, that his men swore he should go out no more with them to battle, for fear of being slain. 2 Sam. 21:17. The incredulous amount of gold and silver he accumulated to decorate a house to his war-God—in imitation of the Egyptians, Babylonians and others—was chiefly acquired by pillaging the neighboring nations, through his commander Joab, who was so notoriously wicked, that when he (David) was about to die, and no longer needed his service to fight the battles of the Lord, he ordered Solomon to put him to death. Solomon displayed his wisdom by letting the Philistines alone, and consequently enjoyed a peaceful reign with his idolatrous wives and concubines—surpassing in salacious congruity like concupiscence officially conferred by the Lord on David. 2 Sam. 12:8.

Christians are led to wonder how a carnal warrior that tortured prisoners under saws, harrows and axes, (2 Sam. 12:31. 1 Chron. 20:3) and blessed those who dashed their little ones against the stones, (Ps. 137:9) could be consistently termed "a man after God's own heart;" without taking the fact into consideration that he was only a man after the semi-barbarous God-idea of his day and people. He would stand in but ordinary favor with the more exalted God-idea of this cultured age, in which humanity and civilization have since had the benefit of near three thousand years progress. He was as good as the average men of his period, and possessed some excellent qualities, but was not the heavenly minded saint his sanctimonious psalms indicate. He was morally no better than Saul, who was condemned for saving cattle—though conducting his government judiciously until distracted by an evil spirit from his war-God; while David, who houghed horses on the battle-field like a savage, is eulogized by christians as a type of Christ! His prayer (Ps. 109.) betrays a heart derelict in humanity, while his petitions for the Lord to break sinners' teeth in their mouths, and let them down quick into hell, (Ps. 55:15 and 58:7) shows the nature of a heart inspired with the principles of a war-God, in whose praise he was so eloquent for worldly prosperity. With a record so blood-stained that even the Lord would not employ him as an architect, he spent his dying moments in giving orders for more executions, discarding future life, by saying: "For in death there is no remembrance of thee." Ps. 6:5.

The war spirit instilled into those Israelites by Moses and Joshua, predominated through their whole history. So noted were they for strife, that when not engaged with others, they would play *Jehovah* among themselves, and fight like Hector and Ajax. Their inhumanity in civil war is shown by the terrible Benjamite massacre, in which the Lord was counsellor, where men, women and children were slaughtered to the almost total annihilation of a whole tribe. In the battle between Abijah and Jeroboam, the Lord sided with Abijah, and he smote, while Abijah and his men slew, until the fabulous number of five hundred thousand chosen men of Israel fell slain in one engagement. For sanguinary destruction of human life, this stands unparalleled in the annals of heathen warfare; but with the help of the Lord, "Abijah waxed mighty and married fourteen wives!" 2 Chron. 13:17:21. Their history gives marvellous accounts of what they term the angel of the Lord, making wholesale havoc of armies, surpassing in atrocity any fatal transaction ever recorded of the angel of the bottomless pit.

It is clear to every intelligent mind divested of educational bias, that the Israelites were an uncultivated people, with rude ideas of Deity, in adaptation to their sensual tendency. Devoid of literature, under a leader who received his learning from gentiles, (Acts 7:22) they readily accepted a warfaring God; utterly irreconcilable with a spiritual age, when the superstition of miraculous warfare is retreating before the light of science, showing that success in battle always has, and ever will depend on circumstances in connection with numbers, resources or military genius. The God of nature never participated in human butchery, by violating his own divine law for man to die by a natural process. For the sake of humanity and advance of civilization, it now remains for reformers to unite in reclaiming the name of Divinity from the fighting stigma, under the ban of which it has been demoralized since the apocryphal fall of Jericho. This divine disgrace is well illustrated by the fact that those nations accepting the Jewish war-God, now marshaled under the banner of what they call Christianity, with their superior facilities for warfare, challenge the world in aggressive hostility; and when not engaged among themselves, commence on Pagans, Mahometans, or Indians. Hence if Moses had been arrested before he escaped for violating the Egyptian ritual, and dealt with according to the civil laws of the land and Jehovah as a God of battles, made his debut on Mars, instead of coming to inaugurate warfare under the guise of religion on this planet, the world by this time, under a God of love, might have reached a degree of civilization bordering on the anticipated blissful millennium.

The Secrets of a Glove.

Among other interesting tests given by Mr. Wilson during his late trip through Wisconsin, we select the following for publication, written by F. N. Blackman.

E. V. Wilson, the "Nonpareil" lecturer and seer, has just closed a course of highly entertaining lectures at this place, and one of his tests was such a complete victory over the opposition, that I can not resist the temptation to give it to your readers. At the close of the first lecture, Mr. Wilson requested that some lady bring him her glove which, on being done, he asked:

"Madam, is this your glove?"

"Yes, sir."

Holding the glove a moment, he again asked, "Madam, is this your glove?"

"Yes, sir."

"Has not some one besides yourself worn or carried it?"

"Not that I know of."

"Has not some one living at your house, or that has been there, had this glove?"

"I think not."

Mr. Wilson then said: "Some one besides the lady claiming ownership, has either worn or carried this glove," and proceeded to give a minute description of the person, as well as her parents, and closed by saying, there was cancer in the family, and he thought one or both parents had died from the effects of the same.

The brother of the lady supposed to own the glove, arose and denied each and every allegation, and then Mr. Wilson again said, "I will wager four big apples that I am right, and the audience will find it so sometime."

The lady's husband then arose and said that an explanation was due here, and stated that his wife in going to the lecture forgot her gloves, and a lady friend said: "Put on one of my gloves and I will go with one," which was done, and the glove given to Mr. Wilson belonged to this friend, and *not* to the lady giving it to him. The interest of the audience here reached fever heat. This explanation gave a clue to the whole business, and it turned out that Mr. Wilson had given an accurate description of the owner of the glove as well as of her parents, and that both parents had died from cancer. Upon leaving the hall the parties admitted it was a "put up job."

A Baptist clergyman attended the lecture Saturday evening, and the next day in his pulpit said substantially that Spiritualism was true, and there was no use in trying to put it down or deny it. I presume he will be called upon to either "put up or shut up," but as he never "cuts his words," I expect it will soon be the "painful" duty of the writer to lay before the readers of the JOURNAL an account of his crucifixion.

However, the world moves on apace in spite of the efforts of the churches to "handspike" it back a few hundred years.

Tomah, Wis.

Theodore Parker.

(Boston Herald.)

Twenty-two years ago forty persons met at Park Street Church in this city, on Saturday afternoon, in the height of the great revival of 1858, "to pray for the conversion of the notorious infidel, Theodore Parker." One prayed, "O, Lord, we know that we cannot argue him down, and the more we say against him the more will the people flock after him, and the more will they love and revere him;" another begged his brethren "to pray for Mr. Parker every day when the clock should strike one," and at that meeting prayers were offered for no other person besides Theodore Parker. The next morning 3,000 people in Music Hall listened to a man whose religion was joy and light, and whose "soul dwelt therein, like an eagle amid the fields of the upper air." The antagonism of that day was an antagonism of twenty years' growth. Like Chalmers and Channing, Theodore Parker felt from boyhood that he must be a minister. It was born in him, and when he was ordained, in the summer of 1837, at West Roxbury, the prayer of the person whose hand lay on his head was, "that no fondness for literature or science and no favorite studies may ever lead this young man from learning the true religion and preaching it for the salvation of mankind." One of the Cambridge professors, anticipating his career, advised him to be a "minister-at-large," preaching with the voice and with the pen; but this was easier said than done. No sooner did he begin what was really his lifework than all the great social forces of America were arrayed against him, the forces of the market and the state, not less than those of the church and the press. He lived in a seething time, when great changes were taking place in the moral and social life of the country. His famous sermon on "The Transient and Permanent in Christianity" did for free thought in America, in 1841, what Cardinal Newman has stated that John Keble's significant sermon at Oxford on "The National Apostasy" did for historical Christianity in England in 1833. Newman and Parker are wide enough apart as leaders in religious thought, but Parker was not less positive for the absolute truths of natural religion in Boston than Newman was at Oxford in stating anew the ancient faith. Newman was not less persecuted in England than Parker was here. The movements which they represented were simultaneous, if divergent, and, from a larger point of view, had essentially the same end, the bringing of men to God along the lines of positive truth. To-day, when the dust and smoke of conflict have cleared off, Parker is not the infidel the Park Street revivalists imagined him to be, and the movement initiated by Keble and Newman to bring the church back to the earlier standard of belief and practice has been a healthy process in awakening religious thought and life. The trancendental movement in New England and the tractarian movement at Oxford were only different manifestations of the same restless energy in human thought, and the receptive mind of Parker, himself the disciple of Channing, was moulded, like the restless mind of Newman, himself the pupil of Keble, by influences greater and wider than he knew.

To-day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old warhorses in religion and politics have disappeared, and the questions for which they battled are settled and recorded as a part of yesterday's history. The passions that environed Parker, that attempted to shut him out from influence upon his fellow-men, that reduced him finally to his own pulpit and to the lecture field, passions so hot that even their memory to-day is like the blast of a furnace, have essentially subsided, and broader and better views prevail. The men that held the keys of power in his day have been reduced to their natural size, and Parker now stands forth as one of the bravest and truest sons whom New England has yet honored with growing fame. In 1860 it was chiefly his fighting qualities that were thought of and insisted upon in his biography. In 1880 his true work in the social and religious life of his time rises more and more into view. Dean Stanley saw the scholarly side of his work when he recently spoke of him as the principal scientific religious thinker in New England during the first half of the century, and it is now generally conceded that we once had among us a man socially proscribed, personally hated, thoroughly misunderstood by the conventional representatives of religion, denied the proper recognition of his great and generous service to humanity while he lived, whom no one excelled in reverence, in piety, in manly courage, in devotion to great principles, in fidelity to religious truth, in the conception of a minister's duty to all classes and conditions of men, in the union of those qualities of head and heart which, found in a man of the people, and used for the people, finally gave him the transcendant joy that he had not lived in vain. Lying on his deathbed, in Florence, Parker said: "I had great powers committed to me; I have but half used them;" and yet he had put fifty years into the work of a quarter of a century, and had fought battles, stood for unwelcome truths and dared and braved; excepting Garrison, more than any other public man of his time. As seen from the point of to-day, he changed the idea in New England of what a minister ought to be. Channing led the way in asserting the supremacy of moral and spiritual truth above the dogmas of Calvinism, but Parker never forgot that over his study-door rested the musket with which his grandfather at Lexington had "fired the shot heard round the world." He was a man of war from his youth, living in the thick heat of the fight up to the day when, with bleeding lungs and trembling heart he wrote a sad farewell to people into whose souls he had breathed the principles of his own life. No man ever carried into a Boston pulpit, after Channing, such power of stating the relation of religion to life. He lifted the great seething multitudes into his own atmosphere of thought and feeling. He taught the preachers of the rising generation what and how to preach, and thousands of young men, careless of his special religious opinions, were inspired to noble and manly living by his words and by the character behind the words. He lived a great and open life among us. Its bare record is thrilling, but the life yet unwritten, known to few, transmitted from lip to lip, the personal life which he once said, with tears, could not be told even by himself, the story of what he suffered, of the men who betrayed him, of his inward conflicts of heart, of the heroism of a brave and silent suffering soul, of the man who never faltered when duty called, reveals Theodore Parker as one of the few rare persons who, whether in public or private life, fills out the idea of a truly religious man. It is time to study his career anew, but his old parishioners and followers are not the only ones interested in his fame. Even now he is one of the bright and shining names in our calendar of great men, whose career is growing into clearer light as an index of New England character. It is high time that men of differing faiths should cast aside the prejudices of a quarter of a century, and give Theodore Parker his rightful place as one of the great students and one of the great social, political and religious leaders of our time. He was to the casual eye a destroyer of current shams wherever and whatever they might be, but he was also one of the most positive, constructive, upbuilding and renewing men who have ever taught and lived for what is best in American life.

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A novel way to obtain good luck is set forth by the London *Figaro*. It says:

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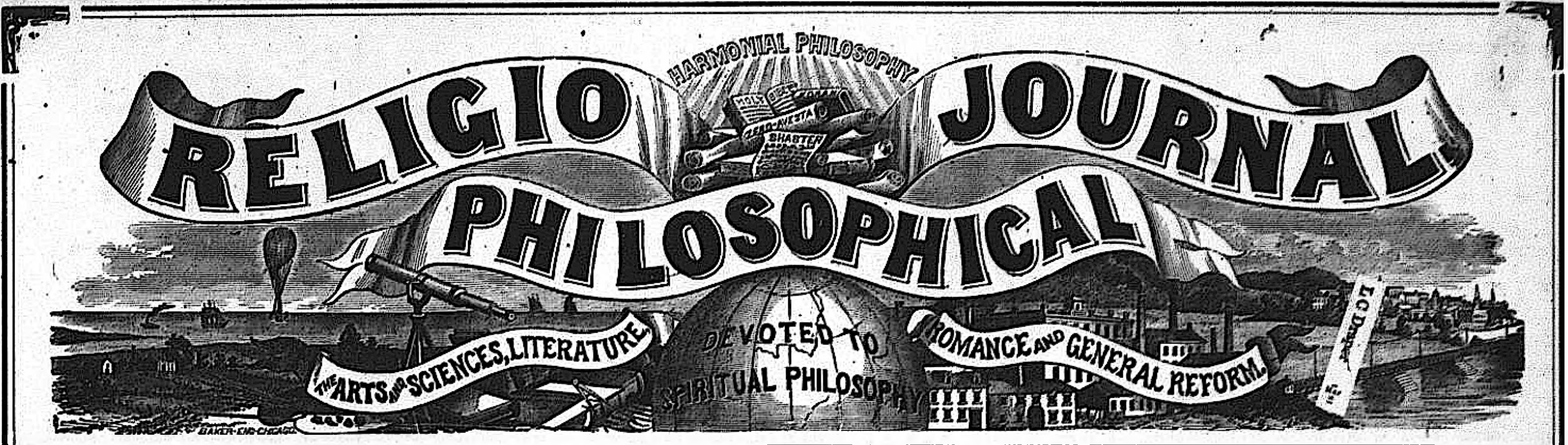

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Pleading to the Indictment.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of April 24th, I find a letter from MR. A. J. DAVIS, containing a paragraph which has proved to be of a somewhat sensational character as may be inferred from the comments it has already elicited. My reference is to the following passage:

"Leading minds in Spiritualism in New York and elsewhere seem deeply impressed that it is time to give 'form' to that which for so long has been 'void.' Who these leading gentlemen are, has not fully come to my knowledge. But I learn, definitely, that Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cross, Charles Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a 'Constitution, By-Laws,' etc., which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirableness of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives which begin to enter under the wings of Christian Spiritualism. The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisguisedly toward existing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will, therefore, now and always find me 'outside' of the party lines."

That the persons above named, and others, have been discussing the subject of organization, and that they have actually framed a Constitution and By-Laws—which may or may not become the organic law of a *defacto* Association—is substantially true. That there is anything particularly "*sentimental*" in this movement—anything of a romantic nature, or involving—as the term may be understood to imply—an excessive exercise, or morbid development of the sensibilities of human nature, is nowhere else apparent save in the foregoing paragraph. In reaching his conclusions our friend rests on the testimony of some one who is not introduced to the reader. It is well; the witness may preserve his *incognito*. Let us be gracious and waive the cross-examination, while we learn from experience that scientific philosophers and apostles of Nature, as well as other people, may profitably scrutinize the sources of their information.

The assumption that the movement proves and illustrates the fact that "The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisguisedly toward existing sentimental Christianism," will derive no possible support from a critical examination of the facts. We never for a moment suspected that any one, even with the duplex lens of microscopic clairvoyance, aided by the double reflectors of a lively imagination, would ever discover a vestige of "Christianism" in the work of the organizers. Christ is neither named nor remotely referred to in their Constitution. Let no hysterical brother be alarmed because the new Society has one *Cross*. To allay all unnecessary apprehension we are ready to affirm that he has nothing whatever to do with the atonement, and that no one is expected to be crucified! In all that has been put on paper by the Committee on Organization there is not so much as the most distant allusion to the Church; to the necessity for its continued existence, or for the observance of any religious rite or ceremony. No one is required to accept the peculiar views and dogmatic opinions of another. Not even by implication does the proposed Constitution limit the freedom of the individual, nor in any way interfere with either his faith, philosophy or worship. It offers no thirty-nine articles, nor any other number, expressive of the religious convictions of its members. It will, therefore, be found to tolerate a larger liberty than is enjoyed within the Episcopal jurisdiction, of which an irreverent member once said he preferred it to any other Church because it never meddled with either politics or religion!

But the sources of consolation, to be derived from the freedom of the Constitution of the new Society, are not yet exhausted. The candidate for admission to membership may be Pagan, Jew, Christian, or Mussulman. He may have one thousand gods or not even one, as may be determined by the inclination of his mind. His theology may embrace seven heavens or seventy thousand; all the hells of Dante, Milton and Swedenborg, or none at all beyond the present life. Moreover, he may believe in Mr. Kersey Graves's "Sixteen Crucified Saviors," multiplied by as many more as he may be able to find in history or evolve from his own brains. Whoever wants a larger liberty than this will not be expected to join the Association. It would be a pity to have any soul of great latent powers and lofty aims cramped and belittled to all eternity for lack of space in which to exercise and grow up to the heavenly standard of his possibilities. Genius must have room for the proper inflation of its ideas if we unroof the world. At the same time it must be confessed, that arbitrary restraints are often inspiring to those who have the power of adequate resistance. Trumbull observed this fact and put the idea thus in two lines of his McFingal:

> "For genius swells more strong and clear
> When close confined—like bottled beer."

Let us be serious when we may. The qualifications for membership in the new organization, which are really required, may be thus briefly expressed: *An honest purpose in seeking admission and fellowship; habits of life and a general deportment which command respect; and a sincere desire to obtain the truth and promote the welfare of mankind.*

We have some unhappy people among us for whom we are suitably sorry. The mention of the religious idea in their hearing inspires a kind of frenzy or delirium. I scarcely need remind the reader that the Harmonial Philosopher is not one of this class. He believes in "the beautiful religion of Nature," and he is too cool to ever become delirious. Nevertheless, there are several poor victims of the mania that opposes all religion. It may soothe these and relieve other monomaniacs—people tormented by morbid apprehensions of the loss of their own precious independence—to be assured that the *prima facie* evidence is that the organizers are all Atheists, inasmuch as *they have no God in their Constitution*. Now we solemnly affirm this to be the fact. Is not this enough to bring peace to troubled souls; to allay the nervous irritability of venerable ladies of both sexes, and to insure the safety of our institutions? We think it is all that can be required, and we here offer the Poet's benediction:

> "Rest, rest perturbed spirits."

The paragraph I have had occasion to review, regarded as a criticism, is certainly very mild in terms and gentle enough in spirit; but it is of mischievous tendency as appears from the use which has already been made of it. I am not disposed to attribute any such intention to Bro. Davis. But the truth is, his words are taken as a text by acrimonious critics; by brawling scolds, whose disease has become chronic; and, it may be, by fierce demoniacs. We are rudely assailed as enemies of religious liberty, guilty of a studied attempt to demoralize Spiritualism by founding a new sect in theology and religion—*the very thing the writer has been contending against for forty years.* Some of these belligerents threaten us with perpetual war. They are determined to give us no peace unless we seek it by personal humiliation and repentance, or purchase the same at the cost of our honest convictions. What these malignants virtually demand is submission to their authority. We shall probably remain impenitent. We can not accept the guidance of those valient knights whose chief occupation is battling with wind-mills, and wrestling fearfully with the phantoms evolved from their own disordered brains.

Some people seem delighted when they can find "a bone to pick;" it enables them to show their teeth. If we have furnished one for the time, those may gnaw the same who like the occupation. This bone is probably larger than some; at the same time it may be leaner and less nutritious than that imaginary bone for which—on a memorable occasion—

> "Old mother Hubbard
> Went to the cupboard."

Yet on such food do envious busybodies, and mischievous meddlers with other people's affairs, contrive to subsist. It is not strange that they grow lean in spirit and wolfish in disposition. The pit opens in the path of all spiteful souls, and images with glaring eyes and gory locks haunt the presence of the man who "hateth his brother." There are men of perverted minds, whose hearts are full of bitterness; men of base feeling, vulgar manners, rude speech and malicious purposes, who sow discord and stir up strife. A Christian Apostle refers to them when he says, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness." (Rom. III: 13, 14.) Such men are not only regardless of the social amenities and moral obligations of life; but they are disturbers of the peace of society. A man may be a saint and be stung by a scorpion. Even a gadfly may pester a lion; while, out of the faithless bosom, a serpent may lift his venomous head and strike,—

> "At everything that glistens fair and white."

While the divine realities of all the past are reproduced in our time, it is no less true that the unclean phases and distorted features of the world's moral history and spiritual experience, are being repeated in our presence. The gates of heaven stand ajar while hell yawns at our feet. There is a realm of the infernal that interpenetrates our sphere and especially belongs to this world of conflicting interests and selfish passions. Cerberus keeps his kennel and barks at every well-behaved traveler. He stretches himself at length before the gates of the *Limbus Fatuorum* and demands his bone in the shape of everlasting contention. The disorderly forces of the world are ever recruited from beneath. Uprising from the pit—ghastly and terrible, begrimed with smoke from infernal fires—they come!

> "Contention bold, with iron lungs,
> And Slander with her hundred tongues."

Well, let Cerberus the dog growl, and bark, and gnaw the same old bone of contention; for such, in sooth, is the constitution of the creature and the manner of his life.

> "Evil subsists in ceaseless strife and hate;
> This is its final fate:
> Left to itself it shall at last expire
> Like fire that meeteth fire."

S. B. BRITTAN.

New York, May 14, 1880.

Christian Spiritualism.

The first object of an honorable writer is to express the truth and to convey it in language that will not be misunderstood in consequence of its indefinite or variable meaning. The expression, "Christian Spiritualism," is one of the most objectionable forms of loose phraseology, and one which I would carefully avoid, but for the fact that it has already become current and has given rise to so much misconception as to necessitate an explanation.

The word Christian is commonly applied to the churches and creeds which deify Christ, and to all followers of orthodox theology. In that sense it represents a system essentially superstitious, hostile to human progress, and identified in its career of eighteen centuries with an appalling amount of despotism, cruelty and bloodshed. Such a system, though it may be and has been ameliorated by Spiritualism, is essentially false, and therefore doomed to destruction, which is even now swiftly approaching.

But this system claims to be founded on the teachings of Jesus Christ, and professes with gross inconsistency to *recognize them* as Christianity. It is certainly a reasonable view to regard the teachings of Jesus Christ as the proper embodiment and foundation of Christianity, and as these are radically antagonistic to the career, the principles and practices of Christian churches, the question arises which is the more correct application of the term Christian, to apply it to the teachings of Jesus, or to the institutions and practices of his followers. The former is the true original Christianity, the latter is an apostacy or perversion. To distinguish them apart I would call the former *primitive* Christianity, and the latter Church Christianity, or as some concisely express it, "Churchianity."

Primitive Christianity is a noble form of Spiritual religion, presented by the grandest of inspired mediums, and is the same religion which is coming from heaven to-day in the utmost freedom and beauty through innumerable mediums. It may perhaps be asked by some, why use the term "Christian" at all, if it lead to such confusion by its opposite meanings?

I reply that the religion of Jesus cannot with propriety be ignored when we are advocating the same principles of which he was the great teacher and martyr. The ethics which I derive from the science of man, which philosophy sanctions, and which are inculcated by the mediums, whose inspiration comes from the highest sources—the ethics of heaven—the ethics which Jesus as one of the loftiest spirits, is to-day impressing upon sensitive souls, cannot be regarded now as something new, developed by modern spiritual communication. It is the same religion which was illustrated in the life of Jesus, and which, although it has stood above humanity as an ideal seldom realized in life, has been in the simple language of the New Testament for so many centuries an inspiration to all who in Europe were struggling to realize a divine life on earth. The name Christianity has been identified with this ideal heavenly religion although it has also been usurped by those who have degraded it.

It seems to me, therefore, too late now to change the language, since the religion of unlimited love to man and God will probably always continue to be called Christianity, and will always be taught by those spirits who are highest in the sphere of love and will therefore survive the destruction of the false Christianity of the church.

The objection that we ought not specially to recognize Jesus, but should be more Catholic in recognizing with equal honor all great and holy spirits, is more apt to come I think, from those who are not specially inclined to give much honor to any of the illustrious fathers in wisdom and religion.

In giving reverence and love to Jesus, to which he is entitled, I do not diminish my reverence for others who were in some respects his superiors, being more profound in philosophy and learning. I would name especially Pythagoras, Hermes, Appolonius of Tyanna, Buddha and Krishna, but while I reverence each of these for the wisdom, worth and grandeur of his nature, and recognize them as standing in the same illustrious constellation with Jesus, I am especially attracted to him as the truest, loveliest and best of all the exponents of divine religion.

But to whomsoever we are attracted as a great exemplar and teacher among the great fathers of humanity, the influence upon our own souls will be benignant. No one goes further than myself in believing in the power of modern progress or modern intelligence as competent to the solution of the mysteries of life, but I am very sure that we cannot go too often or too freely to commune with those who are so many centuries older and further advanced than ourselves.

With these explanations, I trust I may protect myself from misconception in the use of the word Christian, and prevent Spiritualists from being misled by the loose reports to which indefinite phraseology has given rise.

Correspondents of the JOURNAL have spoken of a tendency to christianize Spiritualism, as one of the evil tendencies of the times, and thereby it would be an evil, if any were trying to give the spiritual movement the character or sentiment of orthodox Christianity, but as I know of no prominent Spiritualists who have any such purpose, such remarks are unwarranted and misleading. They have spoken also of a non-progressive christian sentimentalism or sentimental christianism as a characteristic of leading Spiritualists. Such suggestions are based on fancy rather than fact.

There is a desire to see Spiritualists elevated to a higher plane of life—to see them embody in their lives a practical religion like that of the great Nazarene. To advance to such a consummation would be *real progress*—it would be elevation. The "non-progressives" are those who are indifferent to such elevation of life, and would confine their Spiritualism to interesting marvelous phenomena and listening to spiritual rhapsodies or vague speculations. The real progressives are those who hail with delight the return of spirit friends in materialized forms and in every other method of communication, and who would struggle to realize in earth-life the harmony, friendship and co-operation of the heavenly spheres, while cultivating Spiritualism as an experimental and ever progressive science.

JOSEPH RODES BUCHANAN.

Livingston Place, New York.

The Cruelty of Christianity.

Commenting on Arnold's "Light of Asia," the bright Boston Baptist *Watchman* says that the fine things in it may puzzle some, who will be led to think that God has inspired the prophets of other religions, and that they may be about as good as Christianity after all; but that it is by their fruits ye shall know them, and summarily pronounces Buddhism a failure because in its stronghold, the Burmese capital, a human sacrifice was offered for the king. I ask, judged by this criterion, is not Christianity also a failure? Alas! what a holocaust of humanity have christians offered to do God service—persecutions and massacres raging the fiercest where the name of the church reigned the most supreme! The gospel of Jesus teaches love and forbearance, but how much of it is to be found among the defenders of the faith? Not enough to anoint a mosquito bite! The barbarism of selfishness, when supported by law joined to the superstitions of ignorance, preached by the fearful, overrules all teaching of meekness and crushes all sentiments of truth, and it don't make any difference whether Might swears by Moses, Buddha, Confucius, Mahomet or Christ, if it is bound to sustain itself by the destruction of the right; and the king of Dahomey is as morally good and as humanely considerate as is the Pope of Rome or the Premier of Britain. Slaughter and woe, ignorance and hunger of their subjects or some other scamp's subjects, is what they all live by.

What is Christianity, anyway? The maxims of the Nazarene as presented in the Sermon on the Mount, are not his authorship, but are the work of more ancient heathen philosophers. The atonement theory did not commence with Calvary but mingles with the old mysticisms. Christianity is a compound of Jewish theocracy, Grecian metaphysics, and supplemented with a Gothic devil and a Norse hell. Jewish theocracy has a God that is infinitely wrathful and delights in bloodshed. Grecian metaphysics is subtle in its distinctions and polished in expression. The devil and hell come in as aids to frighten folks into submission, yet there can be no devil so devilish as the old Jew God, and no hell so hellish as that government supposes. Meekness, gentleness, helpfulness is not its name, but the reverse. The investigation of truth is forbidden with an anathema, and the sweet works of kindness are declared to be as nothing unless in faith against all reason. Whatever those who have assumed the name of Christ have chosen from out a variety of theologies and doctored up in their own imaginations, is called Christianity. Whatever original thinkers have discovered and invented, Christianity has opposed until their truth have triumphed, and then Christianity has stolen them to robe her deformity.

What has Christianity done? By their fruits shall ye know them. It has perpetuated the idea of vindictiveness. The Presbyterian says that punishment is not primarily inflicted to prevent crime, but because justice demands a penalty. What an ogre is christian justice, building prisons and gibbets instead of reforming men! Christian nations vieing with each other, not in making the earth fruitful and its inhabitants happy, but in constructing armaments to destroy property and slay men! A christian Jew, leader of the most christian government, carrying on war with the poor natives of the wilderness, just to keep England's eyes turned from his mismanagement at home, that he may be at the Queen's right hand a little longer! Christianity held her chattel slaves, Moses and Paul approving, while such poor deluded infidels as the Boston abolitionists opposed, and this christian nation would have held them yet, had not a political consideration determined it otherwise. Gentle loving Christianity, forsooth! Rather grasping, grinding, starving, slaying Christianity! A poverty struck people, a gold struck government! Christianity thou art cruel, thy pretentions are rotten, heathenism is in thine own house!

JOHN H. P. GUILD.

Washington, D. C.

A Snap Judgment.

In your issue of the 8th instant I find I am an object of animadversion and what are supposed to be my peculiar views, the subject of adverse criticism by a Washington correspondent. I learn from your editorial paragraph that my critic is Judge Coombs. The honor of the gentleman's acquaintance, like the order of knighthood, has never been conferred upon me, and I can only interpret the gentleman's spirit by his words. We are not accustomed to look for flippant comments and *ex parte* representation from judges. We naturally expect them to be just, candid and thoughtful men; to see all sides of the same subject and to judge dispassionately. But we may no longer anticipate such treatment at the hands of the judicial personage whose impetuous temper prompts him to summon us to judgment without so much as waiting for the verdict of the jury.

Had the name of the undersigned and the repeated references to the Editor-at-Large been expunged from your correspondent's epistle before its publication, I should scarcely have suspected that any views of mine were under discussion in that letter, so utterly does the writer misapprehend the nature of my position. I have never disputed the occurrence of what are called materializations. On the contrary, *I cordially accept the facts.* I have not time and space, here and now, to enter into any exposition of my philosophy of the phenomena, even if your correspondent were in a mood to consider the subject in a calm and thoughtful manner, which, certainly, one is not authorized to infer from what he has written.

I must be excused for declining a formal controversy with any man whose object even seems to be an assault upon the individual and not the elucidation of the truth. I find no fault with Bro. Nichols who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misinterpret the speaker's views on a controverted topic about which the popular mind is in such a nebulous state.

During a period of thirty-three years the undersigned has written much in defense of Spiritualism and in opposition to the views of its enemies everywhere. It will surprise people who have read any considerable portion of what I have written, that Judge Coombs should represent me as disposed to "dogmatically dictate to Spiritualists what they are to believe and disbelieve." On this subject your correspondent not only speaks without information, and in arrogant tone, but he flatly contradicts facts of common observation and falsifies the whole record of my public life. *I am no dogmatist.* I never attempt to proselyte any one, by any means, except the logical discussion of facts and principles; nor have I so much as asked your correspondent, or any other man for his indorsement of my views. Judge Coombs insists that I am illogical, and in a rather supercilious spirit admonishes me to give place to my "successor." Perhaps I shall become more consistent and logical after I shall have enjoyed the benefit of a full course of instruction under my present teacher. I am not disposed to undervalue the learned counsellor's advice, merely because he demands no retainer; but for the present the Editor-at-Large must respectfully decline to "abdicate his post."

S. B. B.

The whole christian world has become incrusted with dogma and formalism. Great importance is attached to beliefs and creeds, and the essentials of Christianity, including its vital center, are almost forgotten. The church is overloaded with superstition and nonsensical beliefs and sacred falsehoods. What is the cure for all this? The law of checks and balances has its office here and it has begun its operation through the skepticism of the scientists.—*Dr. Holland.*

That tree which has known only gentle breezes is never very deeply rooted; but the oak which has had to wrestle with the wind for very existence finds its vigor in the same life-struggle. Not equality, but emulation, is the key-note to universal progress.—*Anon.*

Spiritual Phenomena Among Savages.

[From the London (Eng.) Spiritualist.]

As by contact with the white man, savage races are gradually, with a few exceptions, being civilized off the face of the earth, steps should be taken by Spiritualists in foreign lands to witness and record whatever psychical phenomena may be prevalent among their dark brethren, before the latter are altogether exterminated. Such phenomena may differ in degree, if not in kind, from those now prevalent in our midst; in some instances also the physical section of the manifestations may be more powerful than among civilized men, because of the more healthy and complete animal development of savages. Moreover, as black men in their native wilds have not the fear of the opinion of the Royal Society or of our Mrs. Grundy before their eyes, the spiritual manifestations in their midst are sometimes allowed to multiply and develope so freely as to endow the observers with an unusual amount of experience as to their nature. For instance, Canon Calloway, of Natal, in a paper read in the autumn of 1872 before the Anthropological Institute, told how the son of the steward of the Zulu King was suffering from a curious disease. After the disorder began, he loved no one, and retired into secluded places; he first had a sensation of something creeping up from his fingers and toes and settling in his shoulders like a great weight. The shoulders are the place where the Itongo, or controlling spirit, is supposed to have some special residence. He had horrible dreams at night, and was troubled by internal voices, which told him many untruths, and tried to induce him to slaughter cattle. But the Zulus around him were not half so ignorant of the case as the Royal College of Physicians is about similar maladies. Canon Calloway says:

"His friends looking on these symptoms as indicating the disease which precedes the power to divine, treated him with great gentleness and deference. The two questions they had to determine between were these: 1. Whether they should call in a doctor who should so treat him that the power of divining might be fully developed in him; or 2, whether they should call in a doctor to lay the spirits, and restore him to his usual health. They concluded to call in a doctor to lay the spirits, notwithstanding having been warned by another, that by doing so they might cause his death.

"A spirit is laid in this way. Emetics of a certain kind are given, which they suppose have the power of expelling from the system some matter which causes the disease. That which is rejected is taken, mixed with sundry medicines, and buried in an ant-heap some distance from the kraal. They adopted this plan; and the man was at once convulsed, and remained in convulsions for many days. They called his wife. She insisted that they should dig up the medicine, and went herself and destroyed the charm by opening the place where it was buried.

"Thus things remain at present. What the future will be we cannot say. He may die of the disease; or become insane; this, however, is said by the natives not to be common. Or he may become a diviner. Or if he would submit himself to proper care and treatment, may be restored to perfect health."

The progress of "the disease which precedes the power to divine," or as we Spiritualists would term it "undeveloped mediumship," is thus described by the Zulus:

"The person is heard singing at night. The songs are often good; always new; so new and so good that the whole kraal will sometimes arise and join in them. Or he is observed to come home early in the morning, having been wandering about the country all night, bringing with him certain plants, which he tells them the spirits have pointed out to him and revealed their medicinal powers. Or he leaves his home, and wanders for an indefinite period on the mountains and in the open country; and comes back daubed with clay which he says he has obtained by living for some time in a pool with the rainbow, which the natives suppose to be an animal; and having his body festooned with snakes. After a time he declares himself to be diviner; and his friends put his powers to test by concealing things which he has to detect by his clairvoyant ability. If he succeeds his fame is spread abroad among the people, and they are called to be witnesses of his power. They send him away into the bush, and hide all kinds of things in all kinds of places. He returns, and if he finds them, or the majority of them, he is declared to be a diviner by acclamation."

Here again is an example how little Zulu boys, like Theosophists, try to develop the powers of their own spirits:

"It is said that when boys are herding cattle they often leave them to join others in a game of play. Hence it often happens when they return towards evening several of the herd are missing; they sometimes search here, there, and everywhere they can think of to no purpose. They then agree to sit down and abstract themselves from external things. Whilst thus abstracted an intimation arises within them or one of them that the cattle are in such a place; and the faith in the truth of the intimation is so strong, and the impulse to go to the place so irresistible, that the subject of it arises and runs off full speed to the place and finds the cattle. It is said that it is not every boy that has the power; some have it more than others; some never have it at all; others on the contrary have it so strong and clear that they are soon looked up to by their fellows who follow them with the same confidence as a pack of dogs will the yelp of some well-known hound when he has taken up the scent."

Direct voice manifestations are known among the Zulus, also the carriage of solid objects from place to place by spirits. The voice manifestations are obtained in the light; the sitters squat on the floor of the hut, and either evolve psychic force or promote harmony by beating the ground with the palms of their hands.

A paper by Dr. A. P. Reid, of Dalhousie University, Halifax, Nova Scotia, read before the Anthropological Institute, in April, 1878, narrated how a Santeux Indian could obtain the Davenport manifestations. The name of the gentleman was Caugh-ake-kaw-bunk, signifying "The rays of light before the sun appears on the horizon." He bore the character among his brethren of being "a great old rascal," but Dr. Reid found nothing amiss with him. Dr. Reid says:

"He was to the great spirit as twilight to daylight,—in fact, a 'medicine man.' He had fasted a long period; I did not find out how long. He was extremely modest, and said but little of what he could do; but from the half-breeds I learnt that he had accomplished a greater feat than the Davenport brothers of a few years ago, though similar in kind. He might be tied up with cords in any way, and then rolled up in a thirty-fathom net, placed in the medicine-tent alone, and closely concealed. In a short time, cords, net, and all, would be thrown out without a knot untied, and he would appear in a state of profuse perspiration. During the time he was in the tent it was surrounded by the Indians at a little distance, who kept up a great tumult, beating sticks, kettles, anything to make a noise, for, by that means, they induced the spirits to come to the aid of the medicine man; others say, to keep the evil spirits off while the good spirits got him disentangled. This is a feat that, on the testimony of the half-breeds, several of their medicine men have performed."

Another Santeux Indian was a drunkard of the name of Co-se-kan-eh-kway-kaw-po, signifying "The man who, standing up, his head reaches the heaven or sky." He fasted for eight days, at which the great spirit was so pleased that he told him that in the future life should rule over the tract of country bounded by Lake Winnipeg on the East, and the Lakes Manitoba and Winnepegoos, on the West; about 200 miles long by from 25 to 58 wide. The old man firmly believed in his destiny, so bore the ills of this life uncomplainingly.

The psychology of savage races is a field of research at present almost entirely unexplored, and the duty devolves upon Spiritualists who can gain facilities for observation, to utilize the opportunity before it is too late. Savages represent mankind in its childhood, and although we have no written records of the thoughts of prehistoric man, those of the savages of to-day may give us some idea how the first religions were evolved among our early forefathers. Geological, archæological and other branches of research, present no evidence that man has descended from a higher stage of civilization. Taking the written history of our own country, the further we go back the more uncivilized were we, and the barbaric state of the inhabitants of these Islands when the Romans first landed here, is a matter of record. The bone implements, flint arrow-heads and stone hammers of earlier times, indicate no fabled golden age, but days when unclean savages prowled over the face of the land. There is no probability that a prehistoric telephone will ever be brought to light by excavations in the ancient palaces of Assyria or Egypt, or that a phonograph will be dug out by Sir John Lubbock, at Arbor Lowe. Something, however, of the general state of man in his earlier stages of development, may be inferred from the habits, thoughts, and Spiritualism of modern savages and modern barbarians. Future spiritualistic meetings dealing with the psychology and religion of such ancestors, will recognize no imaginary race of prehistoric men who were all sweetness and light, but the records of their proceedings are more likely to set forth that of

Filthy people,
Flat-headed, wide-mouthed they spake,
How they sit 'round their fires and jabber,
And shriek o'er the fish they bake.

A Model Republic.

The world will know what this means when the social relationship existing among men will be founded upon and maintained by moral, instead of physical, force; when each individual's conduct springs from integrity of purpose. This potent, moral strength united with virtuous impulses, sanctioned by a conscientiousness of right intentions, by which men will be enabled to comprehend the necessity of the existence of that rule of social intercourse embraced in the precept which originated with Confucius, and sanctioned by Christ, "Do unto others as you would wish them to do unto you."

This condition of man would be the ideal of human perfection, and if never attained on this earth, will be ultimately in higher spheres, where doubtless the social relationship will be quite as necessary and more extensive than it is here.

It is more than likely that owing to the position this earth occupies in the great solar system, it will be impossible for man to reach, while here, a condition of refinement sufficient to put this rule in practice. Before this could take place, perhaps the physical structure of the planet would require greater density, or man's organization so changed that his intellectual faculties would enable him to comprehend the uses of his surroundings and the purposes for which they are adapted; his mind so connected with first principles, interior truths, that it would be impossible for him to think one thing and speak or do another; that his present selfish nature, by spiritual development would be brought into complete subjection to a universal affection for his neighbor. Instead of his moral sensibilities being blunted, as they now are by practicing deceit and falsehood, the external communications with each other would indicate their innate love of truth, justice and purity.

Men are conscious of their weakness and inability to even approximate towards obedience to the great law of love as the ruling power, selfishness being the prominent feature in this age of the world, the highly refined organism, whose perceptions are sensitive, and whose ideal enables him to comprehend what the human race ought to be and will be, can only look to other and higher conditions for a realization of his hopes and wishes.

While perfect obedience to this divine law is a moral impossibility now, man may learn, even while in this crude condition, that his own happiness is advanced by assisting to promote the interest of others.

The moralist must be contented with the present situation of human affairs on this earth, for, however depressing the thought may be, it is a great truth that generation after generation will pass away without there being hardly a perceptible change in man's physical, mental or moral condition. The Model Republic is in the far distance.

THE SEEN AND THE UNSEEN.

Nations have their periods of birth, days of childhood, youth, mature age, decline and fall. This is entirely necessary; in fact it is the practical operation of the great natural law of progress. The disappearance of a nation's existence and birth of another, is but turning over a new leaf in the history of the human race. Each one leaves its mark, some important event takes place during its life and then its mission is ended.

All causes have their origin in the great invisible, spiritual world; the effects are seen in the material. We make but little progress when we attempt to ascertain the reasons for events that have great significance in our political, social, mental or moral relations.

If we had laid before us a complete history of the world from the time man made his first appearance, until the present, with a map of all the important events that have occurred showing the bearings one had upon another, we would see nothing but effects; ages might be consumed in a useless effort to ascertain the causes.

LEANDER.

ITEMS FROM THE SOUTH.

Letter from Dr. Samuel Watson.

To the Editor of the Religio-Philosophical Journal:

Though you have not heard from me in a long time, I have not forgotten you. I will give you some jottings of my movements during my silence. Since my return from your State, I have been on a missionary tour to Arkansas, commencing at Van Buren, one of the oldest towns in the State, in the Northwest, bordering on the Indian Nation. Though there are but few avowed Spiritualists here, I found the people received me with open arms, tendering the use of the Methodist church on Saturday night, Sunday afternoon, Monday and Tuesday nights, and as much longer as I saw proper to occupy it. The audiences were large all the time, and seemed to be profoundly interested. A petition signed by a large number of the most influential citizens, was presented for me to continue there and lecture all the week, but other engagements would not permit. These people are ready to receive the glorious truths of Spiritualism. It was said that a large portion of the members of the church, were Spiritualists, though no lecturer on Spiritualism had ever been there.

I would say to itinerant lecturers that here is a field ripe for the harvest, where they will receive you cordially, treat you kindly, and pay the expense cheerfully.

At Atkins, the Baptist people tendered their church to me, upon the condition that the editor of the Baptist paper at Little Rock, should have an opportunity to reply to me. This was just what I wanted. There was a great deal of excitement in regard to the discussion over the country. The question was:

"Do the scriptures teach that persons who have lived here and died, have returned after death and communicated with mortals."

There is really but one side to this question. The church was packed, doors and windows filled, and it was said there were as many outside as were in the house. Our discussion was very pleasant and courteous. My friend admitted almost every point, only that those who had appeared as recorded in the Old and New Testament were not men but angels. We are to discuss this question again in the capital sometime next winter.

At Little Rock I lectured in the United States court room. This is a respectable place, having been used by the Episcopalians as a church for a year or two.

Our audiences were large and increased at every hour. A prominent lawyer who has long been a resident of the city, said that the intellect of Little Rock was out to hear me. This is rather a hard place for Spiritualism. Several prominent lecturers have visited here, but no one ever had lectured on the subject before. One incident I will mention: There is a Baptist minister now living there, who formerly resided here, having charge of the Baptist publication establishment. I invited him to witness the materialization of Washington in my library on the 22nd of Feb., 1877, and the Friday night preceding. He came and opened each night with prayer. He had told my friend with whom I had the discussion about it, but said that Washington was not as tall as he was in life. This was presented publicly at my lecture as an objection to the materialization of the father of his country. I replied that might be. I could not tell, as I had not measured either. It was a little singular, however, that out of the fifty whom I had invited (all present) among whom were four judges, an attorney general and many other critical gentlemen and ladies, none of whom were Spiritualists; that I had never heard of that objection before, from any one of them.

I will state that at the séance subsequently held, that a prominent physician of this city, who sat next me, and who is six feet one inch high, stood up beside the materialized form, of what we believed to be Washington, looking as much like his portraits, as is seen in other likenesses of persons, with continental uniform from his hat to his feet. This doctor said that while standing up by his side, "He is taller than I am." So much for captious objections. 'T'is said "a drowning man will catch at a straw."

From here I went to Searcy, where I had lectured last fall. Though there has been no lecturer or manifestations here, the people are ripe for the new era now dawning upon our earth. An immense audience attended each lecture, and I think much good was accomplished. A Methodist preacher was shocked at the idea that I did not believe in a personal God, yet a Baptist minister asked me at the lecture publicly if I believed in a personal devil? and when I answered him in the negative, he said neither did he, and that he was glad I did not. "The world moves," and some (even preachers) are getting out of the old ruts of theology.

Since my return home, I have been setting things in order so as to devote my time more fully to the dissemination of the truth. I am preparing my book on the "Phenomena, Philosophy and Religion of Spiritualism." I have read with much interest the two articles by Prof. Denslow on Organization. He brings forward some very forcible reasons why we should organize soon. My sentiments have been given to the public several years since on that subject. We never will—we never can—wield the influence we might upon the public mind, until we do organize. What inducement is held out to those who are supported in their organizations in the churches, to sever their connection with their associates? Thousands all over our country would flock to our standard, if the way was open for them to do so, and be sustained. We want a broad liberal basis of organization, with no creed, dogma, or conditions of membership; the fatherhood of God and the brotherhood of man, communion between the two worlds, and acting justly, loving, merciful and doing good to our fellowmen, to be be our religion, which is enough to save the world.

I am rejoiced to see the movement that is being made in that direction in New York. The leading Spiritualists there and in Brooklyn, are doing a noble work for the promulgation of our glorious philosophy. I do hope something permanently good for Spiritualism will grow out of what has been inaugerated there.

I know the men engaged in this noble work, and think they are the right men for such an important undertaking as the one they have commenced. I hope to see them this summer and learn more of their *modus operandi*.

I have accepted an invitation from the chairman of the committee on speakers, to attend the Lake Pleasant camp meeting next August. This will give me an opportunity of learning more of the feeling in New England as well as in New York, on the subject of organization. I expect to be in Nashville next week, at the centennial celebration of that city.

Memphis is very healthy now. We are working like beavers to keep off "yellow-jack," and hope we will not have to seek refuge again by fleeing to a more salubrious clime.

Memphis, Tenn., May 9th, 1880.

Follies of Spiritualists.

BY J. MURRAY CASE.

NUMBER THREE.

To the Editor of the Religio-Philosophical Journal:

In my last article on this subject I spoke of the follies of writers and speakers, in assuming some distinguished personage of the past as spirit authors of their productions. Since that article was written, a letter appeared in the JOURNAL of April 24th, from the pen of Maria M. King, a medium and author of note, in which she uses the following language:

"I have learned many lessons during the years I have been in the exercise of mediumship, and one has had the effect to cause me to deprecate the use of great names to father and give character to communications from spirits. I have learned that great men and small men are so obscured by the medium through whom they must reveal themselves to mortal men, that their identity must be uncertain under the most favorable circumstances. It is of no consequence who it is that tells a truth of which the world stands in need. I wish my writings to stand upon their own merits, and not upon those of John Adams, or any other spirit, great or small; therefore I have said nothing of late years who inspired my writings."

This is strong corroborative evidence that what I write is true. Mrs. King is inspired to write, but she does not know from whom the inspiration comes; neither does any medium who ever wrote or spoke under the influence of spirits. Some may, and doubtless do, think they know their respective authors, and I do not wish to charge all who have written and spoken inspired thoughts, and assumed a spirit author, with deliberate deception; yet they do not know that the spirit assumed is the author, and it is a folly to so represent.

The heathen make their gods of wood and stone in order to have an objective being to whom they may offer prayers. The assumed names of spirit authors are the wooden and stone gods of Spiritualists. They are the objective imaginary authors of thoughts which come to us as a divine influx from higher spheres of wisdom. These thoughts exist as living entities and flow out upon us, not from one spirit or a thousand spirits, but as the sun gives out his rays of light, so the light of the higher spheres penetrates the mental darkness of our world, and he who has a window to the soul, may receive it.

One of the most dangerous follies of many mediumistic persons, is to imagine that they have some "great mission" which they are called upon by the spirits to perform. There is a class of pretended trance mediums who live by "telling fortunes," or anything else you want them to communicate except the truth, who have been instrumental in doing great harm. I have visited many of them, and am almost invariably informed that I have a "great mission," and that I should enter upon it at once. But my own idea of the matter is, that the greatest mission I have, is to provide for my family and to do what good I can without doing them and myself an injury. I have no disposition to become an apostle under the delusive notion that I shall soon accomplish some wonderful reformation; yet there are many who, having been informed by some of these fraudulent mediums of the "great mission" awaiting them, become in a measure insane, and leaving their families and children for the spirits to care for, start out to convert the world. In time they return wiser but poorer men, having learned by experience that this is a cold, selfish, practical, world, that won't move at their bidding.

When a man imagines he has some "great mission," it is conclusive evidence that he is deluded. When God calls an instrument to accomplish some great work, the work will be begun before the instrument is aware of his mission, and he cannot shun the labor if he would; but we have few indeed that are thus called.

I have in my mind many examples of men and women who have been deluded by what the spirits (?) told them. The spirits informed a Dutchman here in Columbus, that if he would hold his hand out of the window New Years night, they would place therein a large sum of money. The foolish fellow did so, and froze his fingers until they came off at the joints. Another man was informed that the Spaniards, in an early day, deposited gold and silver near here, and was directed to prepare a cabinet and with it visit a grave-yard near Columbus, when his spirit guide would appear and direct him where to find the treasure. In the silent hours of the night he proceeded to the lonely spot, set up his cabinet and awaited the spirit's coming. The boys, by some means, had learned of his design, and under the guise of the spirits of the dead Spaniards, made an attack on the cabinet with stones. It is not known precisely what degree of rapidity a "spook" will travel, but the boys say there was not a white-sheet ghost in the grave-yard that could begin to keep pace with this fleeing gold hunter.

Chauncey Barnes was a self-constituted candidate for president for a great number of years. He attended the national conventions regularly in full anticipation of being nominated. In one of these conventions he made a speech in which he stated that the spirits of George Washington and all the old patriots were there demanding his nomination, and predicted great calamities to the nation unless their demand was complied with.

These follies may be denominated as mild forms of insanity, and they are generally brought about through the influence of some fraudulent medium, who has information to sell to suit the wishes and vanities of all classes of people.

Besides these follies of the weak, there are follies of the strong. It is a folly to make an attack upon the beautiful teachings of Christ. It is a folly to condemn the prophetic writings and beautiful moral precepts of the Bible, because there are foolish things recorded therein. It is a folly to sustain such men as Bennett and condemn all christianity. The teachings of Christ are more nearly in conformity to Spiritualism than the materialism of Underwood or Ingersoll, and certainly as grand and beautiful. It is, therefore, a folly to sustain the false teachings of these men and condemn the truths of ancient inspiration. It is folly to tear down without building up. It leaves us subject to every chilling wind that blows, without a mantle of protection.

It would have been a dangerous folly for the christian churches to have abandoned their faith, that, though erroneous, gave them comfort and consolation, and rushed into all the extremes of Spiritualists. The evils resulting therefrom cannot be estimated. The whole christian church is advancing toward the teachings of pure Spiritualism, and when we get rid of all our foolish follies the church will have come up to the true standard and there will be formed one universal church of humanity with no creed but supreme love to God and universal brotherhood of all men.

The time is not distant when the fictions, false teachings, frauds and follies of early Spiritualism will pass away, and all the living fact will be scientifically demonstrated.

Columbus, O., April 25th.

The Indians.

I presume no one will deny that they are human beings. Being human, no matter how low in the scale of development, they are susceptible of infinite progress. They need if they do not deserve, kindness rather than curses, and wise guidance rather than brutal murder. The strong ought to aid the weak rather than crush them beneath the heel of might. If we are, indeed, a superior race, instead of enslaving, robbing, and murdering our weaker brethren, we will enlighten, elevate and free them.

I know that by some, we shall be pointed to the scenes of cruelty enacted by these dusky children, to their fiendish midnight howlings around the helpless captive at the stake, to their brutal murder of defenceless women and innocent children, and to their worse than hellish treatment of innocence and virtue when captives in their power. But all these barbarities, and more, our own proud race has heaped upon their devoted heads. There is this difference: We have been actuated by a thirst for gold—they, by a love of home and fireside; we, by a lust of power—they, by an effort to preserve existence. It would require volumes to recount the wrongs of this unhappy people, since with confiding hearts, wondering eyes, and unsuspecting souls they beheld the first whites which the "billowy breeze" bore to their shores. From the half-fear—half-worship which they gave to the Spanish in the South, to the "Welcome English!" which was accorded to Raleigh and his party, they have received exile from their native land, cruelty indescribable, and almost annihilation from the face of the earth. One insult only, their native dignity of character forbade. The white man's power might rob them of their lands and drive them from their homes, his bullet might send their wives and children to spirit-land and leave them, like Logan, lone and desolate, death might pierce their hearts, but the fetters of slavery could not gall their free limbs nor its lash scar their noble forms. No! their spirit was too grand to submit to this degradation. If naught else, then death itself would bring a kind relief.

And what have they opposed to all this? Alas! the same in kind as the white man begin to teach them when, in order to force them to discover treasures of gold which they knew not of, he bound them to heaps of burning logs. The means which they have employed to preserve their homes have only differed in degree from those which their invaders have employed to usurp them. In cunning, chicanery, finesse and prowess of arms, the Indian is no match for the white man. Hence, so long as he relies on these to gain him justice he will be defeated.

Humanity is a vast family. The earth is its mother. Her family increases. They are demanding of her more and more sustenance. To supply this demand republicanism must take the place of savageism. Surging across this continent are now two great waves—the Caucasian from the east and the Mongolian from the west. They meet, not without friction. Between them, savageism must and will be submerged. An area which will subsist five thousand who live by the chase, will subsist five millions who live by agriculture and the arts of civilization. As the wise old Sachem told his tribe, "The Indian must live on the little seeds." He must assist in turning the wilderness into fertile fields, the wild streams into the arteries and veins of commerce, and the grand freedom of his own nature into the regulated liberty of law. He must do this or he must perish. It is sad, but it is inevitable.

The best protection a government can give a people is to allow them to protect themselves. This is at last to be done on behalf of the Indian. They are to be made citizens. Will they avail themselves of the opportunity? That they are capable of the arts of civilization is evident from the fact that they are human. They consequently possess the same germs of faculties as does every human being, and are capable of infinite unfoldment. This is no mere theory. It is sound philosophy. The numerous cultured farms, and flocks, and homes, and schools which their labor has established in various portions of our Union, substantiate it. During the late war, at Lawrence University, in Appleton, Wis., an Indian took the honors of his graduating class. Why! so recently is it that our own ancestors were savages that the "ear-marks" of their barbarism are still all too plainly visible in our boasted civilization. Tell me not that a people who have shown such spirit in defending their homes, and in preferring death to slavery, are incapable of civilization, and that we must destroy them! It is false! Such a doctrine would transform the wisest men into fiends destroying their less fortunate fellows; it would transform the Spirit-world into a vast arsenal stored with weapons of destruction for earth's wisest and best, who, as compared with the archangels, are grovelling savages indeed; and it would make of the universe an infinite charnel-house, with the Infinite himself rolling the omnipotent wheels of his Juggernaut's car over his crushed and mangled victims. No! what the weak, the unfortunate, the miserable need, is loving and wise help from the strong, the fortunate and the happy. It is man-like, it is angelic, it is God-like to give them this. Let the wise and loving of their own people prepare the Indian for citizenship in a government which grants to all equal rights before the law. Philanthropic whites will assist in the work.

That the Indian possesses characteristics which will aid in developing a diviner humanity on earth, is evident from the fact that, in the wisdom of the Great Spirit, he exists. The simple story of his wrongs is more eloquent than the tongue of an angel in his behalf. Would to God that the remnant of this people, whose wrongs are only second to those which the barbarous Jews inflicted on the Canaanites, might pass their remaining days in peace. We say to them, then, Abandon savageism, adopt civilism, and become citizens of a government which guarantees to all the "inalienable rights of life, liberty, and the pursuit of happiness!

It is your only hope. Come in! with your love of country, your love of freedom, your hospitality, your bravery, your inflexible integrity to what you deem the right, and help strengthen a government which, thank God, is at last endeavoring to elevate the down-trodden and to do justice to the oppressed.

C. W. COOK.

Ottawa, Ill.

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

I hold that highest grace abounds
Where charity is seen; that when
We climb to Heaven, 'tis on the rounds
Of love to men.

I hold all else named piety,
A selfish scheme, a vain pretense,
Where centre is not, can there be
Circumference?

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints; we judge the tree
By what it bears.

This I moreover hold and dare
Affirm, where'er my rhyme may go:
Whatever things be sweet or fair,
Love makes them so.
[*Alice Carey.*

As the arena of universal freedom is to be found at some future time on American soil, it is well for women to know how four-fifths of their sisters under other governments live, move and have their being; so we will turn for a few moments, to contemplate their condition among other less favored nations of the earth.

In a recent book by the Rev. Sheldon Jackson, long a missionary to Alaska, many significant facts are told concerning the position of women among the extreme western tribes of Indians. They are degraded and oppressed, beasts of burden, hewers of wood and drawers of water. Like all Indians, the men consider it derogatory to dignity to work, and women exist for the purpose of relieving them of the necessity of any thing so disgraceful. Knowing the hard fate to which they will be subject if they reach maturity, girl babes are frequently killed by their mothers. Polygamy is common among some tribes, and girl murder among all.

In the peninsula of Corea, women have to remain in apartments specially set apart for their use: the higher classes of women are more isolated than the lower. In the country more liberty is allowed, because the services of women are required in fields, though even there they are very much restricted. In towns and cities it is considered a great offense against custom and modesty if a woman appears in the street during the day. In order to give them some exercise in the open air, however, the following singular custom is general: The gates of towns are closed at a given signal at nine o'clock, when all men are bound to leave the streets which are then abandoned to women. Any man who finds himself belated after this hour hurries home as fast as possible without looking up, or punishment would follow. Good breeding demands that if he meets ladies during these hours on the way, that he should cover his face with a fan which is always worn in his belt or hangs by his side.

It is evident that such a custom can only originate or continue in the lowest and most degrading estimate of the relationship between the sexes and the character of woman. Still, in some respects this law is a good one to be enforced in cities even in this country. Many a modest and respectable working girl, kept by necessity away from her home after nightfall, would be glad of any such protection from insult.

Mrs. Gray, wife of Dr. John H. Gray, late Archdeacon of Hong Kong, has supplemented her husband's work upon China by a book of her own, which critics confess to be much more interesting than his heavy work. It bears the title, "Fourteen Months in Canton," and deals with interior life among a singular people whose confidence she succeeded in gaining by tact and kindness. She describes the women of the well-to-do classes as characterless, ignorant and indolent. She is entirely dependent upon her domestic. She writes about a little dinner which she gave to the wives of various officials who had showed them attention: "I was quietly watching all the movements around me, and I saw an amah take a little sponge cup pudding into her hand, break it into pieces, and feed her mistress with it. The same thing also happened with the fruit. A Chinese lady is most dependent upon her amah; she does nothing for herself: and they say that her garments are taken off by the amah at night, and that she is lifted up and put into bed like an infant. Chinese ladies cannot understand us European ladies, they say 'you are the same as men.' They certainly do not admire us, neither our manners, nor our dress, nor our independence."

In returning their visits, she says, "The old lady gave me tea and sweetmeats, and questioned me in the same manner as the other ladies had done previously as to my age, how long I had been in the country, etc. Every ornament I had on was taken off and handled by the old lady, who asked me how much each had cost, whether my watch chain was true gold, the price of my dress, my hat and a string of similar questions." And such trifles form the main enjoyment of the Chinese woman's life.

A few years since, when Prof. Louis Agassiz went up the Amazon on his famous scientific trip, Mrs. Agassiz compiled a very interesting book from her diary of the journey. The following extract gives a glimpse of life in South America:

"The education of women is little regarded in Brazil, and the standard of instruction for girls in school is low. The majority who go to school at all, are sent at about seven or eight years of age, and are considered to have finished their education at thirteen or fourteen. The next step is marriage. Usually, with the exception of one or two accomplishments, such as French or music, the education of woman is neglected; though there are bright exceptions, it does not affect the truth of my statement. Many of the women whom I knew most intimately in Brazil, have spoken with deep regret of their limited, imprisoned existence. There is not a senhora who has thought about the subject at all, who is not aware that her life is one of oppression and restraint. She cannot go out of her house except under certain conditions, without awakening scandal. The world of books is closed to her; she knows little of the history of her own country, almost nothing of that of others, and is hardly aware that there is any religious faith except the uniform one of Brazil.

On one occasion, while staying at a fazenda, I took up a book which was lying on the piano; as I stood turning over its leaves (it proved to be a romance), the master of the house came up, remarked that the book was not a suitable one for ladies, but here—handing me another—was a work adapted for the use of women. I found it to be a text book of morals, with commonplace sentiments, copybook phrases, written in a tone of condescending indulgence for the female intellect. . . The wife of the native Indian woman is enviable in comparison. In the better specimen of the Indian houses, we find in front a large thatched porch, gay with hammocks for resting or sleeping; within a large room with its windows and doors closed by palm leaf mats. Beyond is another large veranda, with its great mud oven where the farinha is dried for food. Outside are plantations of coffee and palm trees; every thing is neat and picturesque. Roses and jessamines grow about the cottage, and the Indian women are constantly at work. For her husband never condescends even to lift the heaviest burdens: he hunts, fishes and enjoys the fruits of her labor."

"HISTORY OF THE PRE-HISTORIC AGES."

Dr. Cooper Criticizes Prof. Denton's Criticism.

In your issue of the 15th inst. (No. 11), I find a review of the above named book, from the pen of William Denton, which in justice to myself requires some notice—not that I have any pecuniary interest in the book, for I have not, but to explain some of the blunders that occur in the printed work.

Dr. L. Herbert Nason was an entire stranger to me: in fact I had never heard of the man or what he was doing, until he sent me several pages upon which characters entirely strange to me were traced; he informing me that the spirits had directed him to me to obtain a translation, but giving no hint as to the purport of the writing.

After the second sitting, the influence of the controlling spirits became quite strong, and the preface and introduction were written and sent by mail to the Doctor; but before I had a reply, the band informed me that I had made a mistake which I must write to the Doctor to correct, viz: In the translation the statement was made that man came into being one hundred and fifty millions of years ago, when they had written "more than one million five hundred thousand years." I sent a corrected copy, but it seems the Doctor gave to the printer the first one he received.

On the tenth page, "Siberian" is substituted for "Lybian," as written. Mr. Denton's suggestion of "Sahara" for "Siberian" is almost as wide of the mark as what he objects to. How the compositor made Siberian out of Lybian, I cannot understand, unless it was done intentionally.

With regard to the sun, Mr. Denton, if he knows anything, knows that no two scientists agree as to the heat of the same; the difference in their estimates amounting to more than a thousand degrees. Again, spectrum analysis reveals the metals in the atmosphere of the planets, and I hardly think he will claim that they are in a state of incandescent heat.

On the seventy-fourth page he finds fault with a typographical error that any school boy could correct on reading it. "Limestone rich in fossils, when *buried*, becomes an excellent fertilizer;" *burned* was written, as any one but the captious Mr. Denton might have known. His further objection in this connection, that silurian limestone is worthless for this purpose," is exceedingly small, for the language qualifies itself, though to suit Mr. Denton, "non-fossiliferous" should have been inserted before "silurian."

His next objection, page eighty-eighth, relating to gypsum, seems to be well taken, but is Mr. Denton prepared to say that the Onondago limestone or gypsum is pure enough to be adapted to all the uses mentioned in the book?

On page 262, he objects to the statement that "freemasonry had its origin in Atlantis 50,000 years ago," which statement, like many others in the book, was something I never dreamed of, but I, being but a translator, could do nothing but write what was before me.

Now, as to the errors in the book, a few words of explanation. When ten or twelve pages of translation were made, the manuscript was handed to Dr. Nason, at his request; he carried it to his boarding house and I never saw it again. The Doctor was informed that, as there were errors, he must bring the completed manuscript to my office that I might read and revise it, for every page is just as it was written, no copying having been done or corrections made, except as it was written. This he refused to do, and no more was said about it.

Again the spirits told him, through me, that the proof sheets must be sent to me; but, with a stubborn persistence peculiar to the man, he refused to do this, and the typographical and other errors are the result.

As soon as I received a copy of the book and had time to look it over, I sent him an *errata* list which I told him to have printed and sent out with the book.

In conclusion, I claim no credit for the work, neither do I think blame should be attached to me for errors or subject matter, for I was but an amanuensis; though I think Mr. Denton's treatment of the book both captious and unfair.

JAMES COOPER, M. D.

Bellefontaine, Ohio.

Materialization.

I was very much gratified on reading the article headed "Materialization," giving the views of Dr. Brittan, in your issue of April 17th. As far as the Doctor pursued the subject, he was on the "right track," though his views are doubtless a great surprise to many over-credulous brethren who have been led astray by frauds and tricksters like the notorious Eddys. It is pleasant to find even a few who have the right idea of materialization, and the views of Dr. Brittan, so truthful and so fearlessly expressed, will doubtless increase the number.

What he says in that article, is all the people are able to receive on the subject at present; but when the time comes for him or any one else to go farther than he did, and give us the real character of the bodyless or shadowy forms he speaks of, people will be still more suprised at his utterances than they are now. Till then we wait patiently, watching the mental and spiritual progress and preparation for higher truths.

Several years ago Ella E. Gibson offered, I think, $250 to any medium who would produce a materialized body under reasonable test conditions; and soon after two gentlemen offered, I think, $300, but no one has attempted the thing in their presence, nor would they if ten or twenty times that sum were offered, for all mediums concerned in materialization, know the whole thing is a fraud, and we hope honest people will read the Doctor's views and profit by them.

J. HACKER.

Berlin, N. J., May 12th, 1880.

Partial List of Magazines for June Received.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Classics that Educate Us, by Paul R. Shipman; Hysteria and Demonism, by Dr. Chas. Richet; The Crossing of the Human Race, by A. De Quatrefages; Recent Geographical Exploration, by Chief Justice Daly; Dress in Relation to Health, by Dr. Benjamin W. Richardson; Studies in Experimental Geology, by Stanislas Meunier; Views of Primitive Marriage, by Lorimer Fison; Goethe's Farbenlehre, by Prof. John Tyndall, F. R. S.; How Animals Eat, by Herman L. Fairchild; About Carpenters, by Maurice Mauris; The Availability of Energy, by W. D. Miller, B. A.; The Infectious and Contageous Diseases of Children, by Dr. Delpech; The Rate of Animal Development, by J. W. Slater; Artificial Diamonds; Sketch of Otto Wilhelm Struve, by Prof. Simon Newcomb, (with portrait); Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston and New York.) Contents: The Stillwater Tragedy; The Lost Gods; The Unlearned Professions; Records of W. M. Hunt; Hills of Ashafa; An Old War Horse to a Young Politician; Future of Precious Metal Mining in the United States; Presage; The Bible in the Nursery; Maidenhair; The Undiscovered Country; The Poet and his Songs; Reminiscences of Washington; The Political Attitude of the South; King Lear; The Light of Asia, and other Poetry; A Telephonic Conversation; Elihu Vedder's Pictures; A New Observer; The Contributors' Club. The well known firm of Houghton, Osgood & Co., has changed; their successors being Houghton, Mifflin & Co.

Scribner's Monthly. (Scribner & Co., New York). Contents: Spring Hereabouts; Success; Sun-spots and Financial Panics; Peter the Great; Lamentation; The Grandissimes; The Cypriote Inscriptions; A Year of the Exodus in Kansas; Rocky Mountain Nights; To the Immortal Memory of Keats; William Blake, Painter and Poet; Apple-Blossoms; The Dominion of Canada; Thackeray as a Draughtsman; Sad Spring; Extracts from the Journal of Henry J. Raymond; Watching the Cow; Life in Florence; My Friend, Mrs. Angel; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. Most of the articles are illustrated, which adds to the beauty and interest of this number.

Golden Days. (James Elverson, Philadelphia, Pa.) A magazine filled with startling and interesting stories well illustrated and calculated to please boys and girls.

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The Psycho-Physiological Sciences, and their Assailants.

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THE HISTORY OF
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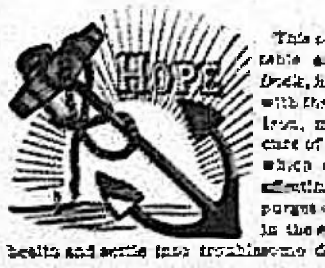

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Science Caught in the Attitude of Ignorance.

The *Nation*, of May 13th, prints, as a letter from Leipzig, of April 10th, a review of Joseph Cook's attitude toward Spiritualism, which might just as well have been, and probably was, written in New York. A writer in Leipzig, however short his stay there, does not involuntarily, in speaking of things in these United States, say "in our country." The writer though professing to be "of the same church as Mr. Cook," writes about christianity in terms and phrases utterly unintelligible to any christian, and it is quite evident that the church to which he really belongs; is one whose vestry is a dissecting room, and whose cross is a scalpel. The fact that he feels competent to sit in judgment on Mr. Cook's investigation of "Spiritism," proves that he regards himself as a competent investigator thereof. And he thus defines a competent investigator:

> "The investigator of the phenomena of spiritism should have long experience with all the subtile and generally unnoticed forms of nervous disease; he should understand the physiology of the senses and the countless sources of their illusion; he should take pains to study up conjurers' tricks, all of which, save a few performed by their inventors who live off their secret, have now found their way into the market; he should be a physicist, especially an electrician and a physiologist, with the apparatus of these sciences at his disposal."

The sole person to whom this description applies is Dr. George M. Beard. The terms in which he would define his experience of nervous disease are those used in this paragraph, and in his proper capacity as a doctor of nervous diseases we do not doubt his ideas are a great advance upon those of the medical profession generally, and that he is rendering valuable service to mankind. He has written extensively upon, and therefore ought to know something about, "the physiology of the senses and the countless sources of their illusion." We have no doubt he has studied up "conjurers' tricks" for the publishing a critique on Joseph Cook's Spiritualism, written in New York as a letter from Leipzig, in order that it may seem to come to us more heavily freighted with German scientific erudition than it actually is, looks like it. Dr. Beard is moreover a "physicist, especially an electrician," and with the apparatus of these sciences at his disposal. (If we are mistaken in supposing Beard to have written the article we will gladly make the correction.)

Having thus defined the qualifications essential to an "investigator of Spiritism" so broadly as to make them a faithful photograph of his own countenance, we naturally expect the writer to tell us what great, definite, certain, overwhelming and profoundly inexpugnable things an investigator of his particular pattern can do, when he brings all the glitter of his hundred eyes to bear upon Spiritualism, and concentrates on the poor moth-like myth the burning lenses of his consuming intellect. Surely there can be nothing left of it. Surely he has done all this! Surely he will now tell us so! But, before doing so, he deigns to remark how submissive the medium must be to the process of investigation, thus:

> "The medium to be investigated must submit to every required condition, and complacently allow himself to be suspected of every trickery and deceit. He must consent, if need be, to be stripped for medical examination, *to see if he has magnets thrust under his skin*, or instruments concealed elsewhere about his person; his clothing must be examined for secret pockets, and it, and even his boots and stockings, for sly devices for quick divestment, etc. He must come to the laboratory, and perhaps suffer other indignities and even pain."

Nothing can be more fair and judicious! It applies equally to all questions that may be under investigation. If the English people are doubtful whether Gladstone is possessed of the qualifications of a statesman, let him be searched, for "magnets thrust under his skin." They have as much to do with proving Gladstone not a statesman as with proving anything. What would magnets under the skin, if it were possible to get them there, accomplish towards tipping a table, writing inside a folded slate, or anything else under heaven?

If Dr. Beard's nervous patients doubt whether his medical knowledge is adequate to their successful treatment, let them pull off his boots and stockings and look carefully, not merely for batteries, Gatling guns, scorpions, devil-fish and other trifles under his clothing, but for "magnets thrust under his skin." Truly this learned Pundit of Yankee Brahmanism is bringing us into the arcana, the deep things of science, the holy of holies! We can almost see the cherubim sitting between his horns. Unscientific men might look beneath the clothing merely. But this paragon of science would not be content until he had punched the skin for hidden magnets and applied his electrometer to the bones for occult currents! Doubtless Dr. Beard has found "magnets under the skin" of mediums, in thousands of instances, and knows that they can lift pianos, and sink merchant vessels, without the least inconvenience to the medium who carries them around. He has a magnet under his own skin which attracts us towards him with irresistible fascination. It is his vast scientific profundity.

What the "other pain" would be, which the medium must submit to, besides having his skin everywhere pinched and punched for concealed magnets, Dr. Beard does not tell us, but we assume that it will not extend to mutilation of any member or limb essential in self-defence, for that would be criminal, and we would be glad to appease "science" without human sacrifice if we can.

But assuming that the medium has been maltreated to the extent demanded by science let us now see what the result will be. Surely the world will be illumined! Surely science will not back down! Listen to Sir Oracle Beard:

> "Again, if mediums were willing, science is hardly ready yet. Truly scientific men are interested solely and only in questions which admit of some definite and certain solution. Their first question when asked to contemplate a new theme is whether the technical methods at their disposal are so developed, and knowledge from other men's labors ripened to such a point, that positive and conclusive results may be reasonably expected. Spiritual phenomena are so capricious, uncontrollable, and complex that, despite the popular and social interest they excite, science must choose for the present the attitude of ignorance until it can fully and finally master the subject."

Now that is what Virgil would call, a mountain making a volcanic rumpus to give birth to a mouse. Shakespere would style it a lame and impotent conclusion; a scriptural writer would have described it under the metaphor of "possessed swine" rushing down a steep place into the sea. And Gov. Bill Allen, of Ohio, would reckon it "a d——d barren ideality." It is more than all of these. It is more than a Dundrearyism or a Bunsbyism. It is a scientific Beardism, a pointless point, a joke that was not intended or perceived—a vacuum in the lively pursuit of a vacuity. It is selling out to the Spiritualists, as completely as Joseph Cook sold out, with the difference that Cook had a stock on hand, such as it was, while in the present case there is nothing to inventory but a confession of judgment against Beard, and a sheriff's return of "nothing found."

Our learned pundit admits there are spiritual phenomena, which he describes as "capricious, uncontrollable and complex," and that concerning these phenomena, "science (mind you, it is not merely medical science, physical and material science, botanical or astronomical science, nor the men who are learned in these respective sciences, but science itself, *i. e.* knowledge,) presents the attitude of ignorance."

Of course the words "presents the attitude of," are circumlocution. What the learned Doctor and Pundit affirms is that, while, in all other departments of investigation, knowledge or science is one thing, and ignorance or nescience is another, in the phenomena of "Spiritism," even after "hunting beneath the medium's skin for concealed magnets," the net result is that science is ignorance and knowing is not knowing.

Dr. Beard has announced himself as a professional investigator of "Spiritism" from a skeptical standpoint for six years. He denies the capacity of any one not a doctor of nervous disease to investigate it. He admits the occurrence of the phenomena, but denies the capacity, to observe, of all other witnesses except himself, who assert their occurrence. He gravely assures us that all observers who, like himself, have seen these phenomena, are the victims of nervous disease. That which in himself is scientific, in others is lunacy. He extends the charge of nervous disease to Mr. Cook, in these words:

> "Mr. Cook shows well-known traces of a past neurological crisis in the tendency to strengthen his most questioned statements by asserting 'absolute certainty,' 'universal consent,' defying the whole scientific world,' 'answering the materialism of ages by this single fact,' etc."

Yet the writer, whom we suppose to be Dr. Beard, admits in this article the occurrence of phenomena which he cannot explain, and which science cannot explain, as implicitly as Mr. Cook. If such an admission is evidence of past nervous ailment in Cook what is it in Beard, especially when there is superadded certain lingo about searching naked mediums for "concealed magnets thrust under the skin," a sentence which, if written with reasonable reflection, would consign its writer, whoever he may be, to Bedlam, at the hands of any intelligent jury whether of physicians or non-experts.

The fact is that the several years of Beard's investigation of Spiritualism, have brought absolutely no fruits except the pay he has received for his articles. He knows the phenomena to exist and has not even a theory for accounting for them.

A recent California writer alleged that the writing within folded slates, is really done on a piece of muslin, which looks like the slate surface, and that, when the slates are closed, the supposed scratching of the pencil is the noise made by the muslin in passing over the slate under the operation of a secret spring. Upon opening the slates the writing appears on the muslin, which observers mistake for the slate. Here is a square and muscular, though ridiculous, lie told in the interest of "science." Yet it displays courage. But for an investigator to make a profession of assailing all co-investigators of that, concerning which he says he knows nothing, except that it presents phenomena which he cannot account for, is neither candid, learned, scientific, nor instructive. We may doubt if he is even sane.

The Index—Francis E. Abbott.

The Index Association was started ten years ago with a capital stock of $100,000, all subscribed and payable in installments of 10 *per cent.* annually for ten years. Owing to the failure of the subscribers to redeem their pledges, the Association is unable longer to retain the services of Mr. Abbott or continue the publication of *The Index*, and on the 1st of July the paper will be turned over to the Free Religious Association. Mr. William J. Potter will become its editor and will receive assistance from such able contributors as Felix Adler, M. J. Savage and others, probably retaining, however, several of the present editorial contributors. Mr. Potter is said to be well fitted for the position, and we hope under the new regime *The Index* will receive such an accession of financial strength as will give it sufficient impetus to reach the success its merits deserve.

In retiring from the editorial chair Mr. Abbott has the satisfaction of carrying with him a clean, consistent, honorable record, of which any man might be justly proud; and with it the profound respect and esteem of every reputable contemporary, however widely most of them may differ with him on theological subjects. Mr. Abbott is a man of scholarly attainments, an original and bold thinker, a man of genius whose work will be more fully appreciated in years to come. As a metaphysical writer he has no superior in America, if an equal, and his masterly philosophical essays have attracted the admiration of the most noted philosophers of Europe. He is better adapted for purely intellectual work than for the editorial chair, and we have no doubt it is with a sense of relief that he finds himself able to retire honorably from the position which he has so concientiously filled for the past ten years.

In *The Index* of May 13th, Mr. Abbott publishes a powerful and touching open letter to his subscribers, announcing the situation of affairs and his early retirement. The following extract we especially commend to Liberalists:

> "When liberal 'movements' shall be clear-sighted enough and bold enough to take up the now neglected duties of the cause they profess to promote, clean their foully tarnished scutcheons, and plant themselves on ground that enlightened friends of mankind can thoroughly respect, I trust I shall then be able to rejoin them; but I stoop not to follow the libertinism, greed and fraud that are now guiding organized liberalism to perdition, nor yet to acquiesce in any mistaken ignoring of mischiefs so obvious and fatal. These mischiefs must be unitedly, publicly and relentlessly confronted and fought down in liberalism itself, or there is no future for any organized liberal movement at all. The public conscience will yet grind them to powder; but woe to liberalism if it takes no part in their righteous and terrible grist!"

Debates.

The Evans-Underwood debate at Scranton, Iowa, of which carefully prepared synoptical reports are published in the *Journal* of that city, has been conducted with marked candor and with ample learning on both sides, if we may judge from these reports. They indicate that here and there a disposition is growing to subject the fundamental affirmations and negations concerning religion to temperate discussion with the view of coming at a fuller comprehension of the bases on which they rest. We like debate. It is the method of philosophy. Its successful conduct involves a severer form of self-humiliation than that usually practiced by ascetics or saints. Its masters require an abstinence more difficult than to abstain from food, viz: abstinence from belief until evidence has come. This is that species of mortification essential to sound learning, which, according to the wise and beautiful legend of our Hindoo cousins, excludes its possessor in the first instance from the Brahminical priesthood. But persevered in for a thousand years it is rewarded by the possession of a power so formidable that even Heaven and the gods depend for their existence on its lenity, and could be annihilated by its frown.

Debate is useful, as are nautical observations at sea. It helps to give us our latitude and longitude and indicate the distance we are making. But as the faiths are not established upon evidence so they do not disappear by argument. Leckey, in his "History of Rationalism in Europe," assures us that unto the very close of the belief in witchcraft in Europe, the arguments made for it showed a profundity of learning and an acquaintance at least with precedent and authority greater than was shown by the few trivial arguments that were made against it. Men left the faith in witchcraft as Crusoe left his desolate island, with thanksgiving, not because it could not withstand the swell of the tides and the beating of the waves, but because it was not a pleasant place to live. As he sailed away it disappeared below the horizon; and, now the mariner that seeks it cannot find it, not because a catastrophe has occurred, but because the world in its beneficent activities does not care to remember it. So it is with religious errors. When we sail away from them, and occupy ourselves with useful activities, we forget where they ever were and cannot revisit them if we would.

Sideros and its Inhabitants.

This is the title of a work on which Prof. Denton has been for some time engaged, and which will first appear in the columns of the JOURNAL, before being put into book form. We shall begin the publication within the next month. The following description of the interesting series of papers written by one who has read the manuscript, will more fully set forth the character of the undertaking:

> "Sideros is the history of a world that once revolved around the sun in the track now occupied by the November meteors, from its fiery beginning to its death, disruption and fall. It is not the wild fancy of a dreamer, it does not depend upon the unsupported statement of a single medium or psychometer, but is supported by the independent testimony of many well known and intelligent sensitives, and it harmonizes with a multitude of facts in astronomy, geology and general science. Here we see life advance through lower organic forms till it appears in humanity, the highest embodiment of the divine. Humanity advances through savagery and civilization to complete enlightenment; outgrows war, slavery, intemperance in every form and passes from isolated antagonism to universal brotherhood, though in a world much less fitted than ours for the highest human development. Though naturally skeptical, its people grew into a general belief in the existence of the human spirit after death, enjoyed the presence of their deceased friends and listened to the words of counsel that dropped from their lips. The world at last grew old; deep crevices seamed its face; its high lands became uninhabitable from the absence of water and tenuity of its air, and man ended his career upon it as he began it in our world—a cave-dweller. It broke at length into fragments, some of the largest falling upon the earth and causing that strange time in the world's history known as the glacial period, while smaller portions occasionally pass through our atmosphere between the 10th and 14th of November, and are known as the November meteors. The history of Sideros sheds much light upon many of the most important problems that the thinkers of our planet are now considering, while its interesting nature recommends it to all classes of readers."

Prolongation of Life.

Dr. William Schmoele of Bonn University, Doctor of Philosophy and Medicine and Professor of Pathology, has written a treatise entitled "Makrobistic and Eubanik, two scientific methods for the prolongation and embellishment of human life." We have not yet been favored with an opportunity of reading the treatise, but a review in the London *Telegraph*, attributes to the German physician a theory that human life can be prolonged into immortality by a continually increasing use of lemons, after arriving at forty years of age. The prescription is two lemons *per diem* for a lady, and three for a gentleman, between the ages of forty and fifty, increasing the dose once every ten years, by one lemon a day as long as the person shall live. As the Doctor's work extends to the embellishment as well as the prolongation of human life, we cannot determine how far the *Telegraph's* allusion to his work may do it justice. It has long been claimed, however, that the extraordinary age of one hundred and twenty years, attained by Count Waldeck, was promoted by the inordinate and extraordinary extent to which he devoured horseradish soaked in lemon juice as an antidote to the tendencies of the liver toward sluggishness, which are supposed to be the inseparable accompaniments of age. It is possible that the German physiologist may not rely so exclusively on "lemons" as the elixir vitæ as the humorist of the London *Telegraph* assumes. As the prolongation of human life in a scientific and physical sense involves no other problem than the simple one of so maintaining the vigor of the digestive apparatus, the most subtle and important functions of which are those performed by the liver, that the supply of nutrition in the blood shall at all times exceed the waste of force and matter in the tissue, and as lemons have long been known to be the most efficient regulator of the liver, it is probable that Dr. Schmoele's theory has several grains of sense in it. That it can be extended so as to save funeral expenses altogether, and to cut off all existing heirs from the prospect of ever succeeding to the inheritances of their ancestor's, is a proposition which may await further proof. Every person interested in the lemon trade will recommend to his friends an exhaustive trial of the experiment.

The Democratic party is anxiously looking around for a candidate rich enough to deserve its suffrages. Tilden, English and Jewett are among its Plutocrats. The Republican party does not need so large a private treasury since it has the public treasury. Still an inexhaustible ability to buy up all opposition is not such a fault in a candidate of either party as to throw its wirepullers into a fever. We suggest that as W. H. Vanderbilt is now the owner of $31,000,000 of the national debt and expects soon to increase the investment to $100,000,000, the nation is becoming too much indebted to him in solid shekels to think about the mere little sentimental debts it owes to the "Sphynx on horseback, the "Sage (?) of Gramercy (grant in mercy that he be a sage") and the "Plumed Knight." Let a committee be appointed to confer with Vanderbilt and find out how many years of the Presidency he would ask to cancel our debt to him. Or, after the Roman fashion, let the office be put up at auction, and let the financier who will cancel most debt as the consideration take the bauble. Then the money will go into the treasury which now goes into the conventions.

"Is She a Test Medium?"

This question is asked by a correspondent concerning Mrs. H. C. Simpson; evidently the writer has not been a reader of the spiritual papers. Mrs. Simpson is pre-eminently a test medium. The independent slate writing and other physical phenomena are exhibited in full daylight and under test conditions that will satisfy any candid investigator. The mental phenomena are usually of such a character, also, as to be tests. The Editor of the JOURNAL will pay $500 to any person who can duplicate by sleight-of-hand, without detection, the independent slate writing which, at times, is done in Mrs. Simpson's presence.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Bishop A. Beals spoke at Allegan, Mich., last Sunday. He lectures at Watson, Sunday, May 27th. He will attend the State Quarterly Meeting at Charlotte.

A late issue of the *Medium and Daybreak* contains fine portraits of Mr. and Mrs. Hudson Tuttle, accompanied with a two page sketch of these untiring workers.

S. R. Wells & Co., have removed their business to the new and elegant building on the corner of 8th street and Broadway Their address now is as follows: 753 Broadway, New York.

Dr. John Hall, of New York City, says that the members of his church, whose church edifice cost about $1,000,000, have during the past five years, given more than its cost to outside benevolent objects.

Mrs. N. P. Fox is engaged as the speaker for June by the Second Society of New York city. Mr. Weldon writes that the Conference which has been started in connection with the society is increasing in interest.

The Catholics are complaining of the distribution of Protestant Bibles in the City of Rome. In all the principal thoroughfares men are hired to walk up and down and present those passing by with Bibles for a few soldi.

The Liberalists of Michigan will hold a State Convention and Camp Meeting at Lansing from June 19th to July 5th, inclusive. In the hands of an able executive committee the affair will no doubt be an eminent success.

We have lately received fine cabinet photographs of Hon. P. P. Good, Mrs. M. C. Gale, inspirational speaker, and Mr. J. G. Jackson, which we have placed in our office collection. We shall be glad to announce the receipt of many more from our numerous mediums and writers.

The Chicago and Northwestern Railway will sell round trip tickets at *excursion rates* from all of its stations to Chicago and return, for the National Republican Convention, to be held in Chicago, June 2nd, Tickets will be sold May 30th to June 1st, inclusive; good to return till June 5th.

Mrs. Clara A. Robinson, the healing medium, whose name is familiar to our readers as the lady through whom spirits have given messages lately published in this paper, has removed to 2,836 Michigan avenue, near 28th street, where she will be glad to see her friends, either socially or professionally.

Petitions are being extensively signed throughout Northumberland, Durham, Lancashire and Yorkshire, England, by those asking for the immediate release of Mr. Frank Owen Matthews, an ex-Episcopalian clergyman, who, for practicing clairvoyant tests and charging for the same, was on the 2d inst. sent to prison for three months by the Keightley magistrates.

L. E. Goodwin, Esq., a prominent lawyer of Kendallville, Ind, writes:

> "I thank you for your fidelity to Spiritualism, to the truth, to humanity as evinced by your management of the JOURNAL, and most humbly pray God and his angels to assist you in weeding out, and turning under every noxious plant that hitherto hath defiled 'the Garden of the God's, Spiritualism.'"

The Salvation Army have found in Philadelphia a heartier welcome than they received in New York. The ranks have been recruited to about fifty, who are about evenly divided as to sex. They wear a uniform, march through the streets with banners flying, and sing. They are also carrying on their work at Newark, N. J., and have enrolled seventy converts. A large hall has been hired for five months.

During religious services in the jail at Carson, Nev., and after the clergyman had addressed the prisoners on the text "Honesty is the best policy," a thief named Jones asked if he could make a few remarks. Permission being given, he said: "The expression that 'honesty is the best policy' was first thrown out on a thieving world by Ben. Franklin, an old humbug. I don't agree with Ben. Franklin that honesty should be a policy dodge. If a man's honest, he's honest anyhow; and if he just simply keeps correct from policy he's a bad egg at heart, and only waiting to get the confidence of the community and rob them of thousands. A man who is honest from policy would steal if he had the nerve and the chance. We fellows in here had too much nerve, and were too candid to conceal our real character."

Mr. M. H. Fletcher, superintendent of the Cutter & Walker Manufacturing Company, of Lowell, Mass., sends the editor a unique and elegant pair of silk suspenders, with his name and that of the paper embroidered on each strap. As an exhibition of the beautiful work done under Brother Fletcher's supervision, the gift is worthy of all praise. We thank the donor for his thoughtful kindness; may we continue to so conduct the JOURNAL that the esteem of Bro. Fletcher and all other Spiritualists who, with him, "believe in the true forever and the false never," may never be suspended.

The *Literary World* (Boston), for May 22nd, is an "Emerson Number," being extended to 24 pages, 12 of which are devoted to descriptive sketches and critical papers upon Ralph Waldo Emerson; with a sprinkling of poems, and a two-page Bibliography. Among the contributors are Walt Whitman, Geo. Wm. Curtis, Rev. Dr. Bartol, Prof. Hedge, F. B. Sanborn, J. G. Whittier, Lucy Larcom, Margaret J. Preston, Rose Terry Cooke and E. P. Whipple, and there are some pleasant sentiments from Max Muller and Dean Stanley. There are also two illustrations. The whole collection is a striking and brilliant tribute.

Mr. and Mrs. Henry J. Newton of New York celebrated the thirtieth anniversary of their wedding on the evening of the 8th, at their elegant home on 43rd street. Many well known Spiritualists and prominent citizens were present. Dr. Brittan read a fine and appropriate address prepared for the occasion; Mrs. Brigham improvised a beautiful poem entitled, "Thirty years Married;" other friends added to the pleasures of the evening with music and recitations. Among the hundreds of happy homes in which we have had the pleasure of being a guest, we know of none where there is more happiness and affection than in that of our esteemed friends, Mr. and Mrs. Newton. May they stay with us to celebrate their sixtieth marriage day.

Capt. H. H. Brown spoke at Stamford, Conn., May 9th; at Sandfordville and Clinton Hollow, N. Y., May 11th and 12th. He will be there again early in July, and would like other engagements in Eastern or Northeastern New York or Vermont at that time. He spoke in Willimantic and North Windham, Conn., the 16th; at Hartford, the 23d. Will speak at Brooklyn, Conn., the 27th; at East Hartford, the 28th; at Willimantic, the 30th. He will speak at West Duxbury, Mass., June 6th, and would like week-day engagements at that time in that section. He will be at New Boston, Mass., June 22d and 23d, and would like to make engagements in Western Massachusetts for week-days and also for Sunday, June 20th. Address him at Willimantic, Conn.

Dr. A. B. Spinney.

We are in receipt of an extended history of Dr. Spinney's late illness and the causes inducing the same; we regret that lack of space forbids our laying it before our readers without abridgement. We publish enough however, to give a clear and satisfactory knowledge of the causes leading to his sickness and the real nature of the disease. For many years Dr. Spinney has been an unusually active man, and has at different times found it necessary to take measures to recuperate his health. There has never been, however, any insanity or predisposition thereto in Dr. Spinney's family, as far back as the record can be traced; and certainly there is no insane tendency about him, as will readily be admitted by all experts. The immediate inciting cause of his illness was a severe cold contracted during the Battle Creek Convention, by sitting on the Opera House stage for hours in a strong, cold draft of air; his system already overtaxed could not resist this additional burden, he succumbed to a violent attack of cerebral meningitis. The following brief statement of his physicians covers the ground completely, and corrects the erroneous reports that have gained publicity:

DETROIT, Mich., May 10, 1880.

For the purpose of correcting any misstatements or false reports, we, the undersigned physicians, who saw Dr. Andrew B. Spinney, of 204 Woodward avenue, during his recent illness, would state that from a careful examination of his case during the same, and a knowledge of his previous habits and diseased conditions, that his disease was Acute Cerebral Meningitis.

The delirium, hallucination, partial unconsciousness, etc., were results of congestion of the brain and membranes.

The proximate cause was excessive intellectual exertions.

The exciting cause was a severe cold, contracted at Battle Creek, Saturday morning, March 27, followed by chills and fevers; culminating in Meningitis, Tuesday, March 30th.

His rapid and successful recovery was due to unremitting care and careful nursing, and skillful medical treatment, combined with a vigorous constitution and temperate habits.

L. M. ARNOLD, M. D., Detroit, Mich.
E. R. ELLIS, M. D., Dretroit, Mich.
WM. CUNNINGHAM, M. D., Bay City, Mich.
J. V. SPENCER, M. D., Battle Creek, Mich.
W. A. POLGLASE, M. D., Detroit, Mich.
F. X. SPRANGER, M. D., Detroit, Mich.

Dr. Spinney's letter to us concludes as follows:

"The work that I have done in the cause of Spiritualism and Liberalism has been one factor with all others, to tear down and exhaust nature faster than it could repair itself.

"Instead of shaking my firm belief founded on scientific proof of future life, it has acted in this last, as in all very severe illnesses, for many years like a panacea to quiet, restore, and make peaceful my hour of greatest suffering and anguish; knowing there is no death to the mind's active energies, and that the loss of this imperfect organism is exchanged for one less material, yet not less potent for good. Many thousand times my suffering body and weary brain have made me, like one of old, cry out, 'To die is gain,' yet only cowards would shrink the battle or ruthlessly shuffle off this life.

"With quicker spiritual visions and deep heart-felt emotions, I saw more clear than ever before that the harvest is great, but the laborers few. Many times I have consecrated my life, fortune, reputation and all upon the altar of humanity, but never more completely and unreservedly than during the hours of meditation and self-examination during this recovery. Yes! friends, I am and shall be with you in all the coming future, not in the capacity as the past, but to lecture, write and teach man, woman and child how to live better lives — physical, mental, social and moral lives, under the sunlight of immortality freed from bigotry, superstition and dogmas. On and after July, I shall devote my time to office and surgical practice, Sabbaths and week day evenings, I will, if desired, give lectures near Detroit upon scientific or liberal subjects.

No Eternal Torment—Baptist Punishment, Plymouth Church and the Baptist Theological Seminary, Rochester, N. Y.

We extract from the Rochester *Democrat and Chronicle*, of May 17th, a report of a remarkable sermon by the minister of a leading Congregational church in that city, and a word of Baptist orthodoxy:

"The announcement which the Rev. Mr. Adams made yesterday morning—that he intended to preach in the evening on eternal punishment, and would advance views which his congregation might not agree with—brought a very large assembly together at Plymouth church. The gentleman announced as his text the words found in Romans, 12:9—'Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.' The following is an abstract of the sermon: 'We must start with the law of God, which applies first to man in his dealings with man—'Love thy neighbor as thyself.' If a man love not his brother how can he love God? The love of God for us is of the same kind as that of man for man. Suppose we say, then, that God loves the world, and is holy, just and good, and then declare that he practices certain cruelties which are inconsistent with earthly ideas of love and justice, we deify cruelty. But this is wrong; for God says in his word, 'Abhor that which is evil.' This is the basis of my discourse this evening I propose to study the state of Christianity at the present time, with reference to this doctrine of eternal punishment. Is the church of to-day in a state of decadence? The opposite assertion is eloquently made time and again, but many think it a mere whistling to keep up the courage—that there is more rose-water than arithmetic about these declarations. There is nothing really anti-scriptural or shocking in the assertion that the church is decaying. Decay can only happen to that which is unsound. It follows that decadence is only riddance of error; such, in my opinion, is the state of things at the present time. A well-known authority says that never was there such a wide-spread and general denial of God and his revelation. This decay of the church can be accounted for on either of two suppositions: First, that the world hates truth, or second, that there is unsoundness in the bosom of the church. I believe that the church is honey-combed with skepticism. Many are saying, peace, peace, when there is no peace. The most sagacious say that a revolution is pending, which threatens the church. Were the church pure it would be unassailable, but it has presented a deity to the world who is not good and just, and has forbidden any investigation into the subject. It has taught that God keeps millions of his creatures in perpetual torture for his own enjoyment. Let us discuss this question from the standpoint of Bible love and justice. If a man were to keep a fellow-being alive a year for the sole purpose of torture, we would cry aloud at his cruelty; yet we hear it said of God that he will eternally keep the majority of the human race in torment. We say that he fore-ordained men for torture—and that he is infinitely good. Men will say, then give us wickedness instead of God. A constitutional principle of the mind stands in the way of accepting such a being. Men may fear him, but they cannot love him. The opinion of John Stuart Mill is rapidly gaining ground—that such a God is a mere chimera of a disordered imagination; he is an infinite enemy, not an infinite friend. Rather than accept him, many are forced into the awful darkness of Atheism.

"Is it not conceivable that souls unfit for the kingdom of righteousness may be permitted to lapse out of being?—for life is the gift of God. I remember, three or four years ago, I asserted in conversation with a prominent Presbyterian divine that I did not believe God could annihilate a soul. He brought all the force of his logic to bear on the point that it was a possibility. I ask now, why don't he do it. If it will end the torment of many. Put together all the deism, pantheism and atheism of the day, and they are merely the natural revolt against the unnatural belief in eternal punishment. Leslie Stephens says, if this be the end of Christianity, better atheism by far. Such a radical reformation must take place within the church, that no one shall dare to accuse the goodness of God. The time has come for personal conviction and not mere priestly teaching. It seems but natural, that, if the wail of the lost is to eternally ascend from the bottomless pit, he who has learned to love his neighbor as himself must in sympathy, like unto Christ's, go down in spirit into the depths of sorrow, and find no heaven anywhere. When a man gets over on the other side can he look with delight on the punishment of the enemies of God, as Jonathan Edwards asserted. It is hard to break from the trammels of old beliefs but we are dishonoring God with our traditions. The doctrine is fostering the darkness of the world. It raises up, for us to worship and adore, a great Moloch, and the Father is lost in the tyrant. I stand upon the New Testament and the Old, believing them the word of God. After a careful, painstaking study of the passages on which this doctrine is asserted to rest, I have come to the conclusion that the belief has soiled the pure garment of our faith. It is a merciless doctrine of the past ages, and the world will sometime find it to be a doctrine of the devil. But it is urged that God is just. Justice—oh, what worlds of horror that word has been forced to bear. We do not torture in our prisons anymore, because we hold it cruel, and yet we impute it to God. Is it, can it be, just to do an injustice—to punish eternally. All heaven would be on its knees in tears to petition God to cease to be just long enough to annihilate the poor, suffering creatures. I will close with a sentence from Canon Farrar's writings: 'Here I declare and call God to witness, that if the popular idea of hell were true, I should be willing to renounce an immortality of happiness, if thereby I could save a single soul. I can conceive of no happy immortality, while millions of my fellow creatures, some of whom I had dearly loved, were at the same time, writhing in agony, and without hope.'"

These are brave and noble utterances. The same week an examination of students and a theological discussion took place at the Baptist Seminary, which is reported as follows:

"Dr. Bushnell's theory of atonement was criticised at length by a member of the class; he pointed out its fundamental error to be that it made the work of Christ merely reformatory, instead of propitiatory. Another gentleman discussed the theory of Grotius, that the atonement is only a means of more effectually carrying on the divine government. This theory makes the aim of punishment the reformation of the transgressor, whereas punishment is often retribution only. The true, or so-called ethical view was then presented. In substance, this view is that there is a demand in the human heart as it progresses in holiness, and most of all in the divine nature, that sin be punished. This demand of God's nature is passionless and unchangeable, and was satisfied by the sufferings of Christ."

The minister follows the light, but this poor student of Baptist dogmatism would punish the innocent Jesus *to satisfy God's justice*. A fearful and terrible God!

Business Notices.

MRS. D. JOHNSTON, Artist, 712 Aster street, Milwaukee, Wis. Water Color Portraits a specialty

SEND to E. P. Hall & Co., Nashua, N. H., Proprietors of Hall's Vegetable Sicilian Hair Renewer, for a copy of their Treatise on the Hair. A valuable little book, free to all.

UNQUESTIONABLE.—The "Herald," Detroit, Mich., says of Warner's Safe Kidney and Liver Cure: "Its efficacy in kidney, liver and all urinary diseases is so fully acknowledged that it is not worth the questioning. Bona fide testimonials from well-known citizens in public and private life are evidences strong enough to convince the most stubborn doubter." 28-13-14

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R. V. PIERCE, M. D.:

Dear Sir—My wife, who had been ill for over two years, and had tried many other medicines, became sound and well by using your Favorite Prescription. My niece was also cured by its use, after several physicians had failed to do her any good.

Yours truly, THOMAS J. METHVIN.

"Best of all."

BALTIMORE, Md., March 5th, 1879.

DR. R. V. PIERCE:

Dear Sir—My family have used your Favorite Prescription and it has done all that is claimed for it. It is the best of all preparations for women complaints. I recommend it to all families.

G. S. WATERMAN, Druggist.

FOR COUGHS, COLDS, CATARRH and Throat Disorders, use "*Brown's Bronchial Troches*," having *proved* their efficacy by a test of many years.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. WILSON.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

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Address, MRS. M. C. MORRISON, M. D.
26-20tf P. Box 2519. Boston.

Meeting of Spiritualists in Michigan.

The Harmonial Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 11th, 12th and 13th of June. Able speakers from abroad will be in attendance to address the people.

BY ORDER OF COMMITTEE.

A Mass Meeting for all Women Who Want to Vote.

A Mass Meeting for all women who want to vote will be held at Farwell Hall, [illegible] Madison St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1880, at 10 A. M., [illegible] and 8 P. M.

Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

ELIZABETH CADY STANTON,
President N. W. S. A.,
Care [illegible] West Lake St., Chicago, Ill.

Letters or postals certain to reach Chicago on June 2nd, can be addressed Farwell Hall.

Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention, to present our demand for their insertion of the following plank:

Resolved, That the right of suffrage inheres in the citizen of the United States and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the National Constitution.

Let us mass together and by overwhelming force of numbers show our earnestness and our determination to secure for ourselves the acknowledged right of self government.

SUSAN B. ANTHONY,
Vice-Pres. at Large, N. W. S. A.
MATILDA JOSLYN GAGE,
Chairman Executive Com. N. W. S. A.

All papers friendly to Woman's demands are requested to copy this call. Women are everywhere urged to give it wide circulation.

Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Wissett's Station, on the Bound Brook railroad route to New York, 17 miles from Philadelphia, commencing on the 15th of July next, and continuing to the 15th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr. Francis J. Keffer, General Superintendent, No. 615 Spring Garden street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, eminent for talent on the public platform will be engaged.

28 10 12 JOSEPH WOOD.

Meeting of Spiritualists and Liberalists of Michigan.

The Second Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at Sampson Hall, Charlotte, Eaton Co., Commencing on Friday evening, June 4th, and closing on Sunday evening June 6th. Rev. Chas. A. Andrus, Flushing; Rev J. H. Burnham, Saginaw City, and Bishop A. Beals, Jamestown, N. Y., have been engaged as speakers. Other speakers are also invited to be present.

Bishop A. Beals the inspirational singer will furnish music for the occasion.

Local committee of arrangements: J. M. Haslett, Mrs. Samuel Coulter and Mrs. J. C. Harmon, of Charlotte.

An invitation is extended to all interested in the cause to attend.

L. S. BURDICK, President.
Miss J. R. LANE, Secretary.

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 18th, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles have been engaged as speakers. Mrs. H. H. Van Decker, psychometric and business medium, and Geo. P. Colby, Clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 6 to 9 or 10 P. M. Let all who can bring tents and bedding. Wood and hay will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Eldridge, of Cresco; W. Hall and W. Stork, of Lime Springs, and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul R. R. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa. 28 10 12

Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rochester Spiritualists Association, a Quarterly Convention of Spiritualists of Western New York, will be held at Odd Fellows Temple, West Main street, Rochester, Saturday and Sunday, June 5th and 6th, commencing at 10 o'clock and holding three sessions each day. Mrs. Colby and Mrs. Tenhorner engaged, and Mrs. Fox and G. W. Taylor are invited, and a number of others are expected.

A cordial invitation is extended to all to attend, and it is hoped this fraternal call from Rochester will meet with a hearty response from the surrounding country.

J. W. SEAVER,
G. W. TAYLOR, } Committee.
MRS. WM. FOX.

Northern Wisconsin Spiritual Conference.

Again, we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand three-day conventions in Omro, June 18th, 19th, 20th, 1880.

Our last meeting was a grand success in spite of the elements; let's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.

E. V. Wilson is engaged and will give a seance Saturday evening and another Sunday afternoon at half past two o'clock.

J. O. Barrett, Mrs. S. E. Bishop, Dr. E. W. Stevens, J. Kenyon, Dr. A. B. Severance, and Dr. A. B. Randall are invited to participate.

Every Spiritualist is requested to send the Secretary the name of every Free Thinker, that they may be notified of the meeting.

The friends will entertain free to the best of their ability.

Efforts are being made to secure a first-class slate test medium.

WM. M. LOCKWOOD, Pres.
MRS. S. E. BISHOP, Vice Pres.
CORA E. PHILLIPS Sec'y.
Papers please copy.

Passed to Spirit-Life.

Passed to spirit-life, May 10th, 1880, LINNA LEAVELL, wife of Dr. Leavell.

Mrs Leavell leaves a husband and three lovely children to mourn her loss. She crossed the river calmly, and in the full faith that she could under favorable conditions return from the Summer-Land and communicate with her dear husband and children in earth life. She has been a firm believer in Spiritualism for twenty years.

L. H. R.

Nevada, Ia., May 19th, 1880.

HON. ALBERT KNIGHT passed to spirit-life at his residence at St. Peter, Minn., May 3rd, at the age of 55 years.

Mr. Knight was born in Boonville, N. Y., and was educated at Union College, and for the past twenty years, he has resided at St. Peter, holding the office of mayor for four years. He was a delegate to the national republican convention at Cincinnati, in 1876, and was for a long time a member of the State Board of Emigration, and at the time of his death was a trustee of the insane asylum of the State. He was a public spirited, high minded and large hearted man, and withal was an ardent believer in modern Spiritualism, as well as his wife, who died a few years before him. So firm was his belief that the anticipation of death was a great joy to him; in fact, on his death bed, he often spoke about it jokingly, and sometimes with great hilarity like one about to visit a new and delightful country, and was anxious to be away.

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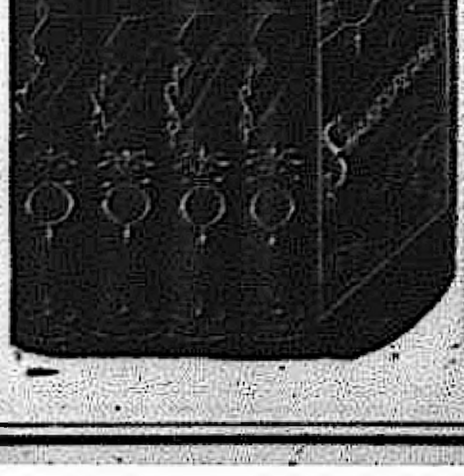

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Oh, my brother! Oh, my sister!
  Pause awhile, and ponder well;
Listen to earth's suff'ring children,
  Hear the mournful tale they tell—
Then, with prayers, and tears, and pleadings,
  Strive to mitigate their woe;
Let your righteous human feelings
  Into one broad current flow—
Flow to cleanse and purify,
Like a river rushing by,
And bearing on its bosom wide
Full many a wreck from time's dark tide.

Oh, my brother! Oh, my sister!
  We must all be born again,
For the old ideas are falling,
  And the new-birth comes with pain.
Let us nerve ourselves to bear it,
  Bear the poison, sword, or fire,
And with firm and proud endeavor,
  Build the new-born structure higher.
All around us ruins lie,
Let us use them cautiously,
While, with many a new-found gem
We build the New Jerusalem.

Oh, my brother! Oh, my sister!
  See the dawn of a brighter day!
Now, while Hope afar off beckons,
  Let us labor while we may—
Labor for the new evangel,
  Labor for God's helpless poor;
Do the best we can, for surely,
  Holy angels could no more.
Fearing neither pain nor loss,
Taking up each heavy cross,
Oh, greater glory cannot be
Than working for humanity.

Letter of an Inquirer—The Call for Help—The Answer.

MR. E. V. WILSON, Dear Friend: I was at one of your lectures in Tomah, and wished I could have attended the one the following Sunday, but my purse was too small. I have always longed to attend a séance and try and learn something of a departed father, mother and sisters, but no chance has ever been mine. At the lecture in Tomah, how I hungered for a conversation. How I eagerly looked for you to tell me something which I so much wish to know; but it seems that it is not my time yet. How often I have wished I could see my mother, father, sisters and children, and talk with them; but it seems that the more I want to do so, the farther I stray from such a pleasure, or fate puts it farther from me. While at your lecture I longed to ask you a few questions in regard to my future welfare and happiness. How I wish some good medium would organize a circle in Tomah. I would attend every one. I live at Warren's Mill, Monroe Co., only twelve miles from Tomah. I presume you could not tell me anything while so far away, but if I ever hear another lecture I shall certainly ask a few questions concerning my spirit friends and my future welfare. I believe that if you can tell the past you can also tell the future. What I now want to know is this: I was discharged from the army for disability. I have been trying to get a pension, but fear that I will not. Now, can you tell me whether I will be successful or not. That I think a good test. I took the JOURNAL until after the death of Bro. Jones. I liked it, and missed his good sensible advice.

Now, I hope you will take the trouble to answer this, even if you cannot give me any encouragement, for I like to hear from a brother and I consider you as such. J. W. B.

Warren's Mill, Wis.

REPLY BY E. V. WILSON.

The above letter is a fair specimen of many received by me daily. It is the cry of a hungry soul—indeed, it is the cry of millions. I remember this man. I saw him, but observed no spirit relative with him. There was no need of his remaining away from my meetings on Sunday. My instructions to my door keeper are now, and always has been, never turn honest, sober men or women away from my meetings, but pass them in; but if they chew tobacco, smoke, or use any kind of liquor, they are as well able to pay ten or fifteen cents for news from spirit-life, as they are to pay for alcoholic drinks or tobacco.

It would take me a half-day, at least, to answer this hungry soul, provided I could come in rapport with any of his spiritual friends or relatives. In my present state of health, I cannot do it; nevertheless it pains me exceedingly to turn so many away or refuse their request.

During my twenty-five years on the platform of Spiritualism, I have donated in the form of séances, benefits and money, many thousands of dollars. Since the 20th of March, I have contributed $75 besides the free list, and that, too, when I could illy afford it; and more especially when in every place I speak I find Spiritualists sustaining papers, meetings, lectures and frauds, who have no interest now, and never had, in Spiritualism, save the dimes they have received or are receiving.

At Des Moines during April last, Melville H. Fay and wife gave "a highly illustrated religious lecture" on Spiritualism, to a full house at twenty-five and thirty-five cents admission, under the name of Cummins and Braddon. This man Cummins is Melville H. Fay, one of the notorious frauds now imposing upon the public as spiritual mediums, and yet the Spiritualists of Des Moines are too poor to pay for honest mediumship or good lectures from such men as Baxter, Colville and Brown, or such women as Mrs. Watson or Mrs. Emma Hardinge-Britten. This man Cummins, *alias* Fay, with a half-dozen other *aliases*, was seen on the Saturday preceding his "highly illustrated religious lecture" on Sunday evening at the Opera House, April 11th, 1880, in the cemetery near the monument on which were inscribed the name and facts of the communication he produced at the Opera House on the 11th. On the 19th of May at six o'clock P. M., I met Fay and wife (?) at Anita, and he is really Cummins. As is their practice, they left Des Moines at three o'clock, A. M., Monday, the 13th of April, for the next place. With all these facts before me, and the fact that the Fay combination has again and again been exposed by the RELIGIO-PHILOSOPHICAL JOURNAL and the *Banner of Light*, and yet leading Spiritualists, too poor to engage good lecturers, flocked by the hundred to the meetings of these frauds, and they offered to guarantee good pay if they would stop over a day or two longer. Truly the Spiritualists are consistent in their opposition to you in your effort to purge Spiritualism of such impostors as these, and in their support of them whenever they come along with their shows, tricks and frauds. I am in possession of facts and conversations had by sundry parties with, and in regard to the Fays, that excels anything yet published as obscene matter. And yet the call for help, such as the letter herewith sent you, comes up to us daily. Truly the harvest is great, the laborers few, and frauds are plenty, deception rife, and truth blushes and takes a back seat for want of honest support.

E. V. WILSON.

Daniel Gordon writes: Ever disseminate the immortal truth; never fear ridicule nor crouch in a corner for popularity—that is the wish of thousands of your unseen but firm friends.

J. W. Scully writes: I cannot close without saying to you, go on with your good work; the more I read the JOURNAL the better I like it. I know your course is right.

Mrs. M. E. Brosson writes: Having had the reading of your progressive paper for the past six or seven years, we have come to consider it a part and parcel of our household necessities.

G. H. Coomer writes: I am highly pleased with the JOURNAL, and the able and impartial management of it. That you may live long to direct it and the good it is trying to accomplish, is my sincere prayer. You may consider me a life subscriber.

From Washington to Detroit—Notes and Comments.

To the Editor of the Religio-Philosophical Journal:

I must write a sort of *hurrygraph*—a sketch of a month's travel of which time fails me to say more. Nearly a month ago I left Washington for Philadelphia, stopped over a Sunday, made one of a large audience that listened with evident satisfaction to the words of Cephas B. Lynn, said a few words at the close and went to a conference of Spiritualists in the afternoon. The First Society, by the care of its faithful officers and the wise presidency of Mr. Champion, is in good condition. I enjoyed the pleasant society of Mr. Champion and his graceful and gifted wife in several calls at their home, and went with them an evening to hear W. H. Channing and the venerable Dr. Furness discourse on William E. Channing, telling us much of value and interest touching that saintly man. Dr. Furness preached fifty years in the Unitarian Society in whose church the Channing meeting was held and gave his farewell discourse five years ago, choosing, as he told me, "to go while people said: 'Why does he go?' rather than to wait until they said: 'Why don't he go?'" He has ever been a generous, brave and liberal man, faithful to truth as he saw it, even when unpopular, and his old age is sweetly beautiful.

From the din of the great city I went to the quiet country, spending three days at a Quaker farm house, amidst the bloom of orchards and the fresh beauty of spring. On Sunday a good audience met at the Longwood meeting house of the Progressive friends, near Kennett Square. In the simple cemetery across the road from the meeting house are the mortal remains of Bayard Taylor, buried amidst kin and friends whom he greatly loved, and I saw in the distance the trees around "Cedarcroft," his country home.

Coming back to Philadelphia I saw, at Mrs. Champion's, a fine crayon portrait of W. E. Channing, life size, especially remarkable, as those who knew him said, for its beauty and depth of expression; which was executed not long ago by a girl thirteen years old who had never seen him, had no teaching in art, but said she was helped by the man in spirit-life whose portrait she was making.

A swift run across New Jersey brought me to New York in less than three hours, for a week's stay at a home on Thirty-Seventh street, in a region that was out of the city in the days when I used to go there as a Yankee country boy to visit my city cousins. I spent a day in Brooklyn, had a pleasant and valuable interview with Dr. Crowell in his quiet study on the upper floor of his ample home, and an evening in the conference of S. B. Nichols, where I met a goodly company of intelligent and thoughtful Spiritualists and inquirers seeking the truth and aiming to lift away the errors that cloud it. On Sunday I resolved to "get religion," and so went to all the meetings my time would allow, in good orthodox fashion. The morning found me on Eleventh street at Steck's Hall, a tasteful and quiet place filled with a choice audience of some two hundred persons to hear Andrew Jackson Davis. On the platform with him was Mrs. Davis, whose pleasant voice was heard in the reading of hymns and prose selections. Mr. Davis filled an hour on "The Heavenly Guest,"—philosophical, critical, with rich gleams of spiritual insight, and flashes of humor, and concluded by calling the spiritual movement the heavenly guest of the age. In the afternoon I found my way to Everett Hall, in Brooklyn, to hear Mrs. Hyzer speak to a good audience with her accustomed ease and to meet a hearty greeting from C. R. Miller, who brings into Spiritualism a living zeal and warm enthusiasm like that of a Methodist class-leader. In the evening I reached Republican Hall, made one of a large audience that listened to Mrs. N. T. Brigham, as many have with interest for years, and spoke briefly at the close. Surely if I was not reasonably good that night it was not for want of effort on my part!

Tuesday afternoon I went up to Harlem, six miles. I knew it, years ago, as a quaint old suburb, away from the city; now it is a city all the way, the Third Avenue street cars and the Elevated Railroad overhead reach beyond it, and a hundred and fifty thousand people pass daily up and down these routes. I spoke there to a good audience and at eleven o'clock was in my room in New York, ready for rest and a journey west in the morning. I omitted to mention that in Philadelphia I met Edward S. Wheeler, busy in a coin reporter office in the week, yet ready to say a good word or to do useful work on Sundays, and in good heart and health.

I wanted to hear Dr. Buchanan, in New York, and to meet Mr. Kiddle and S. B. Brittan, but time failed. * * The Second Society of Spiritualists employs different speakers, and seems to be in good condition. Mr. Weldon, the main manager, is, I judge, a man of good intentions, but has made a grave mistake in employing Moses Hull, a vulgar and notorious free-lover according to his own statement, who has never made any sign of repentance, but holds his tongue on that subject, like a moral coward, finding that it pays poorly to be a martyr and evidently wanting to get into favor again with the Spiritualists. Let him alone to go his own way.

Wednesday morning I was whirled away from the city up the Hudson, and greatly enjoyed the shifting panorama of sky and cloud, of river, mountains, green fields, blooming orchards and lovely country homes as we sped swiftly along the river bank. Stopping at Rochester I went to Byron on Sunday, met J. W. Seaver, earnest and devoted as ever, visited Mrs. Tuttle, busy in her clairvoyant medical practice as she has been for more than thirty years, and spoke to a good company of substantial people. At Mr. Tuttle's farm house came the first spirit messages and intelligent responses, recognized as such, eighteen months before the Hydesville raps.

I am writing at the home of a kinsman in this thriving and pleasant village among the hills. Every fortnight meetings are held here at the houses of the friends, who are addressed on these occasions by Mr. Gorton, a resident and a trance speaker, much esteemed in this region. On Sunday I am to be at Farmersville, among the grand hills of Cattaraugus, where they expect a good gathering, and shall hope soon to be in Detroit again.

G. B. STEBBINS.

Friendship, N. Y.

Odor Test.

In childhood I lived much of the time with my grandmother. In a bureau drawer she kept a kind of grass for its delicious odor. Our family moved west; years flew by. In our far distant home we heard of grandmother's death. She had gone to rest, while the never-ceasing years brought change, toil and trouble to me. Early in life I married and settled in Iowa. Just here I will say that I was always skeptical in regard to any doctrine, Spiritualism included; am not convinced without proof, but I am ever ready to aid the sick, as my mother and grandmother were before me.

A lady called me to see her sick babe. She had sent for a medium. Said she, "You must stay to our séance. I want you to be convinced." The medium, a lady, came. I held the sick child while sitting in the circle. In a few moments the medium came and sat at my feet. The mother of the child said, "She acts queerly;" said I, "Perhaps, because I am here." The medium replied, "Yes, you are going to get a test from an old, old friend, your grandmother." Still doubting, I asked, "Can she give me the name of the grass she kept in her bureau drawer." (I did not expect the odor, and had forgotten the name.) Without replying, the medium reached down to the floor as if picking up something, rubbed her hands together, waved them about a second or two, and instantly the room was filled with a most delightful odor which none of those present had ever known before. To me it was perfectly natural. Every one was surprised. It was mid-winter—not a flower or plant in the room. She then asked me if it was natural and told me the name. I wish every trouble-tried mortal could know the balm, the enduring peace which that séance and test brought me. She told me many other things that have since been fully verified.

L. E. LUCE.

Thos. Woodill, of Gold Hill, Colorado, writes: Mr. Richard Bray, an engineer at the Belcher mine, Gold Hill, in this State, dreamed he saw one of his cabin partners, who lost his life by the fire in the Crown Point mine, 1869, and conversed with him about some money that the deceased had hid beneath the cabin floor. Next day, along with another partner, Mr. Bray took up the board in a certain corner, and found an oyster can with five twenty dollar gold pieces, just as the dream specified.

Items From Philadelphia.

To the Editor of the Religio-Philosophical Journal.

The weekly visits of the JOURNAL add a mental pleasure to our household, that is now almost indispensable. The contributions to its columns are fresh and sparkling with gems of crystal truth. The type is large, and the paper heavy and strong, just what old folks like when their eyes begin to fail them. No personal quarrel or vile stable-boy language retailed as food for the grub-worms that always nibble at the roots of thriving vegetation. In a word, the JOURNAL is just what we need, for after reading it we are not ashamed to pass it to our friends. I venture to say but few Spiritualists file away their papers, but use them as the churches do their tracts—circulate them for the good of mankind. But we want Spiritualism to give away, which, in its true meaning, is immortal life revealed and demonstrated. This we claim Spiritualism did for us, hence we are ever ready to read and distribute its literature, and we are sometimes made to rejoice at the good results.

Six months ago, speaking to a friend on the subject of Spiritualism, a lady passing heard some remarks which attracted her attention. Apologizing, she made inquiry as to how she could get a knowledge of the subject and study its philosophy. Inquiring her name and residence, I offered her a few leading books which, I think, are best suited for beginners. She kindly accepted them. Meeting the same lady a few weeks ago she timidly said:

"I can no longer doubt the return of spirits; after reading the books you kindly loaned me, my mind became thoughtful on the matter. One afternoon while my husband was reading in the library, I was engaged in a little work in a chamber, and wondering whether, indeed, Spiritualism is true? If it is, thought I, why has not that dear mother whom I lost many years ago, come back to me? Just then a luminous ball, like fire, flitted across the room, and while I was wondering what it could be, the face of a dear friend who passed away long years ago, seemed to be leaning on my left shoulder. I gave a shudder and all was over, but I know I was not deceived."

This lady may never be an avowed Spiritualist, but the evidence she received will never permit her to deny its cardinal truths.

Mrs. Saxon, one of your most welcome contributors, in a communication to the JOURNAL, April 17th, refers to the difficulties spirits often have to find suitable mediums through whom they may reach their earth friends, and she cites the case of one who after nine years of unceasing efforts, gave tangible evidence to his dear wife that he still lives. A similar case with which I am personally acquainted, may be interesting to the readers of the JOURNAL, though the interval between the departure and the communication is not so long. It is as follows:

Nineteen years ago the McC. family left their native home in Australia and came to live in Philadelphia. The father and mother joined a christian church and were ever faithful to their profession; however, Spiritualism, that sweet soothing angel encamped within their dwelling, and through the wife and mother who was developed as a medium, came the gospel of light to the hearts of the household. A year ago "The flower encircled door of death" opened, and the father passed to "the bright Eden shore." Gloom settled over the bereaved home. Mrs. McC., though a medium, could receive neither sign nor token that her husband was ever near her. "Oh," said she, "what would I not give to have a word from my husband. I fear that spiritualism, after all, is but a chimera that is as empty as a dream." Her sister, Mrs. P., one of the grandest physical mediums in Australia, was communicated with, as Mr. Mr. McC. often in life time expressed a great desire to see her; but not even there, had he given the least evidence of his presence.

In Melbourn lives a young lady seventeen years old, educated and refined, a medium, to whom Mrs. P. and husband one day made a visit. The very first communication was a cordial greeting from Mr. McC., who passed away in Philadelphia, identifying himself in a most satisfactory way, and then sending the following communication to his far away wife:

"My dear girl Polly, one whom I still love; I am a true friend. You must not think that because I have not manifested myself, that I am not present. Think it not; I am ever by your side doing my best to assist you. Remember I shall be the first to take you by the hand, when our heavenly Father calls you home. You often wonder why I cannot write? The power is there, but the mediumistic qualities are not. I have not much power to-night, but I shall endeavor to come again. I give you one of my old hand-shakes in spirit. You must remember that I have not always this opportunity. God bless you, old girl! J. W. McC."

The slip of paper on which the medium wrote the above communication was sent to Mrs. McC., and she informs me that the signature is that of her husband. The endearing epithets, "girl," "Polly," "old girl," etc., were always the affectionate way her husband addressed her, all of which was entirely unknown to any one in Australia. The test is complete, and Mrs. McC. is established in our angel philosophy.

W. J. Colville from Boston, and late of England, had quite a pleasant and social reception at the residence of Col. Kase, on the evening of May 11. The Colonel and his good lady are certainly among the most philanthropic to give our stranger mediums a quiet home-like retreat, from which they may come before the Philadelphia public. By such good men and means, mediums are aided to go forth on their angel mission, and bring tidings of great joy to a class of people that it would otherwise be impossible to reach.

Mr. Colville gave a lecture in Academy Hall, May 12, to a full house. This was the first time that a Philadelphia audience had the pleasure of hearing this medium. All that we would now say is, that Brother Colville is a phenomenon in mediumship; his language is free, coherent and precise; his answers to all kinds of questions, show a knowledge that must come from somewhere behind the throne.

Prof. Carpenter is giving his psychological and mesmeric experiments, now in the third week, to crowded audiences, at the 11th street Opera House. Prof. Carpenter is a Spiritualist and is not afraid to say so, and in his wonderful experiments, he exhibits the power of fascination which may be used by the clergy, as well as himself, and thus he doubtless opens the eyes of some young converts, who some day will be grateful for the knowledge he imparted. In this way we may account for the case of the Rev. Carvosso, who prayed for the conversion of his son while plowing in the field, when unexpectedly he came to him with tears in his eyes, expressing deep penitence. I shall conclude with the words of a spirit, in the *Harbinger of Light*, December 1st, 1879, endorsing every word of the sentiment:

"It is one of the great duties of life to help one another; let us then work together, friends; by so doing we shall help to bear one another's burdens. Be zealous in the cause. Faint not; neither be weary. The race is well-nigh run; push on, and a glorious crown shall be the reward, a crown not made with hands, but an everlasting crown, studded with precious jewels, more brilliant than the rubies and diamonds of earth. The setting of your crown depends on yourself for its brightness; each good, unselfish act is a jewel to its lustre; the brighter the life the more glorious the crown.

"Through the whole of your life, is this crown being made; it surrounds each one; to our eyes this coronet is always visible, surrounding the owner as with a halo of light. It is a part of your atmosphere or spiritual aura, following you wherever you tread. Sons and daughters, are ye of the highest! Remember your royal origin, be true to the king, your master, and fail not in love one to the other; then ye shall be prepared to take possession of your birthright, even of a kingdom not made with hands, eternal in the heavens." JOHN A. HOOVER.

Philadelphia, Pa.

E. A. Sharpe, of Minneapolis, Ks., writes: There has been manifested a steady increasing interest in Spiritualism since our camp meeting last summer; notwithstanding some black goats have crept into the flock the cause is steadily advancing. Last Sunday the Spiritualists of Pleasant Valley listened to an able lecture from Mrs. Dr. A. D. Howes, of Delphos, formerly of Iowa, who is now laboring among the people of this county. She is doing a great work, performing many remarkable cures and dealing deadly blows to allopathy, druggists and fashionable suicide. She is the right woman in the right place. Extensive preparations are already being made for our camp meeting to be held at Delphos in August, where there are some earnest workers.

"Father King."

To the Editor of the Religio-Philosophical Journal:

I am prompted by an ardent desire for the advancement of our beautiful philosophy, to make inquiry through the JOURNAL, as to the present whereabouts of "Father King" of spirit life.

"Father King," it will be remembered, figured conspicuously in Athens County, Ohio, in 1854, talking audibly through a tin trumpet, in a circle wherein the Koons and Tipples were mediums. An account of his doings will be found in Buchanan's *Journal of Man*, vol. 4, page 291, 1853, copied from the Cleveland *Plaindealer* of February, 1854.

A member of the Tipple family came to Kansas in an early day, and settled in Linn County, and quite a lengthy account of the wonderful things done by King, was written by Hon. E. Smith, of Mound City, and published in the JOURNAL some years ago.

I became acquainted with Ezra Tipple in 1873, and until May 1878, I was quite familiar with the peculiar phenomena produced in his circles, and I was quite well acquainted (if you will allow the term), with "Father King."

Mr. Tipple came to my house, and in the presence of my family and one invited guest, and under the strictest test conditions that I was capable of arranging, we had a parlor lecture by the pre-Adamite man, spoken in fluent English through the trumpet.

In June, 1878, "Father King," for reasons given (as I've been told) to his medium, took his departure from earth.

I remember he told me at one time that he had a medium in Florida, and another in France, and one evening when in circle at Tipple's, he told us he was to be in Florida at 10 o'clock P. M. that night, and left us at that hour. Now, if any reader of your valuable paper can give any information of his present field of operations, or the address of his medium, he will confer a special favor upon a number of your readers in this locality, as we wish to again have the pleasure and the profit of his heavenly wisdom.

That "Father King" is a veritable personage, having an individualized identity, I have no doubt, and numbers of the most intellectual men and women of this district, entertain the same views, and it is worth a thousand miles travel to hear his lectures, for they are full of wisdom, and lead the mind to the contemplation of the grandeur, vastness and completeness of nature in her manifold workings, and her phenomenal evidences of immortal existence.

The cause of Spiritualism is marching grandly forward in this locality. Many new converts within the past year have been brought out by actual demonstrated proof, and they are generally the thinkers, those who use their reason in making up a verdict. Old theology stands grim and surly, as her best minds pass by on the other side, and Spiritualists wait patiently for the rift in the clouds, to reveal the bright sun of truth, and prove by demonstration that man still lives. I wish the dear JOURNAL, and the science of life which it teaches a hearty God-speed.

J. T. HAUGHEY.

Paola, Kansas, 1880.

From Whence Cometh our Dreams?

For more than twenty years I have been a scoffer and an unbeliever in dreams, as being any thing more than the echo of our day thoughts. That God was directing our thoughts through the mazes and intricacies of our dreams, to my mind seemed to be only part and parcel of the many other superstitious ideas connected with him. For the past two years, I have been a reader of spiritualistic works, and have investigated some of their wonderful phenomena. Their beautiful theory in relation to communications with the other world through the mediumship of departed spirit friends, by dreams and other occult manifestations, comes nearer giving a reasonable solution of the question than any other. That God, who is "omnipotent," should be so limited and circumscribed in his endeavors to communicate with mankind, as to be compelled to resort to the unsatisfactory method of dreams to declare his will to mankind, is not only absurd, but to my mind is limiting his power and placing him but a little above man, who, we are informed, is a creature begotten of his will. When we partially demonstrate the fact that these dream-thoughts are produced in some instances by the efforts of our departed friends and relatives to communicate with us, it is much easier to arrive at some reasonable and natural conclusion, than it is to base them upon the all wise omnipotent God theory.

I had a pleasant dream last night that, I suppose, influenced me to write this article. I have a cousin who resides in one of the principal cities of this union. In my dream I attended a reception party given by him at his residence. When I arrived there, I found the reception parlor in care of some ladies with whom I was not acquainted. I made my way to the family sitting room, where I found quite a number of elderly ladies. As soon as I entered this room, I was impressed with the thought that I would see my mother. The one I thought was her sat with her back towards me. As soon as I spoke, she turned and embraced me, uttering those words of love that only escape a mother's lips. The embrace, the words of love and affection were all so real that I awoke with a vivid impression that I had certainly held communion with her.

Whence comes our dreams? Are they simply the echo in the heart's corridors of our day dreams, or are they the impressions produced by an independent individual in another state of existence?

MATERIALIST.

Strange Phenomenon.

On Sunday morning, March 7th, 1880, at seven o'clock, I was asleep in my bed, in room No. 65, on the third floor, in the Chemeketa Hotel, in Salem, Or. I awoke in consequence of a hand griping my right shoulder and shaking me to that extent that I felt the jar of the bed, and I became wide awake. A large window was in my room facing eastward, and the room was very light. From above me, reaching down from the open space, appeared a well developed arm of a lady, as if cut out from the body at the shoulder-blade, and the hand griped my shoulder. The beautiful white fingers appeared from a gray delaine covering of the arm. There was no body to the arm. I gazed at the wonderful appearance for some time and did not speak, nor did I hear a voice. I know that it was not the arm of a living lady; and that no person was in the room, as I had locked my room door in the evening on retiring to bed. I felt an intense feeling of love toward the lady, and it seemed that it was reciprocal. I seemed to be in celestial atmosphere with exalted sensations. Finally, after some time the arm and hand gradually faded into air. It was then that I felt a strong desire to know whose arm that was, or why it had awakened me, and for what purpose. I examined the lock of the door in my room and found it securely locked, with the key inside.

I had been at a revival meeting in the M. E. Church the evening before, and my mind had not run on séances, nor materialized arms or bodies. I wrote down at once this strange phenomenon, and cannot solve its mystery.

DAVID NEWSOME.

Salem, Oregon.

Jos. S. Burr writes in substance as follows from Leesburgh, Ohio: Perhaps no hall in Eastern Ohio is more used than ours. On the 29th of January we celebrated the one hundred and forty-third birthday of Thomas Paine in a becoming manner. The O. V. *Times* gave place to some seven columns of the proceedings. On the 31st of March we celebrated the anniversary of modern Spiritualism. The audience was large and unusually attentive. We have been favored with the presence of Mrs. Shepard, of Minnesota, a talented inspirational trance speaker. I am an old man and have been favored during my day and generation, with the privilege of hearing many of our most talented statesmen speak upon various national topics; have heard a great deal of preaching by first class christian ministers, and addresses by literary and scientific men, yet I cannot call to my recollection any discourse from any source superior to the one delivered by Mrs. Shepard. I do not profess to be a Spiritualist, yet I cannot comprehend Mrs. Shepard's marvelous powers, unless I admit that she is inspired by some spiritual being residing beyond the common walks of mundane life.

The Duty of Spiritualists.

BY HUGO PREYER.

To the Editor of the Religio-Philosophical Journal:

Much is written in behalf of the immortality of the soul. Many new thoughts are generated; many strange and new manifestations published; but in vain do I look for an article in the JOURNAL or *Banner of Light*, setting forth the duties of Spiritualists; the duties of those who profess to believe in the immortality of the soul, and in the wonderful spirit manifestations.

Friends, you have certainly observed that the Creator of the universe has made everything for a purpose; you have, no doubt, observed that everything performed in nature is executed with mathematical accuracy, and every object, as well as every power in nature, simple as it may seem to us, is a part, and a very necessary part, of one grand stupendous whole. If you will consider the past, you will also realize that the manifestations caused by our spirit friends, are directed by that all-power, and are also necessary to complete the work of the Creator. The question which now confronts us, "Are these manifestations to be witnessed by us, simply as we witness every other manifestation in nature? Are we only to recognize the greatness of that all-power in them, or are we to pay *special attention* to them? Are they brought to our notice for a special purpose? Those questions can only be answered by those who have ascertained the fact that man is a special creation of the Creator, created in his image, possessing many of His attributes, and designed to assist Him in governing this universe, not only while in the flesh, but also when out of it.

If we recognize the fact that we are created in the image of Deity, and are a part of the all-power in the universe, and that it is our duty to assist in governing all, it will at once be evident that we must act in our every-day life in conformity to the work which we have to do. Ought not, therefore, every true Spiritualist, lead a pure, true, loving life, and prove by the same that he recognizes the fact that he is truly created in his Maker's image? Ought we not to listen to the voices which come from beyond, and ascertain what they wish us to do? I trust that some older Spiritualists will take up this subject and enlighten the people.

Mr. Preyer has read the JOURNAL very superficially if he has failed to see frequent articles on the "duties of Spiritualists;" scarcely an issue of the paper was ever printed but has had more or less upon the subject and the same may be said of our Boston contemporary.

Notes and Extracts.

Matter alone has no aspirations.

Heaven is order —hell is disorder.

What does the Bible teach? Everything!

The logical outcome of orthodoxy must be final moral chaos.

Jesus came surrounded by angels singing in the night air his praises.

A system of religion which creates in mankind selfishness is not a true religion.

Mohammed is enshrined to-day in all the brilliant imagery of the Orient.

A system of religion which creates in mankind selfishness is not a true religion.

Spheres in spirit-life are like grades in the social circle—differing only in refinement.

No man lives for himself alone, but every one contributes some share toward making the world and society what it is.

The current theology inculcates false views of God, thus depriving us of that instinctive relation which we bear to spirit.

Spiritual religion is a religion of facts and principles, and must be enduring, for facts never lose their potency,—nor principles their power.

Man must have a rational being to worship, not a God of barbarism, for much of our record is a mixture of old-time legends, with a little truth.

Two avenues only are recognized as the main thoroughfare by which man, the child, can approach the Father, or fountain of intelligence. One is called reason, the other revelation.

Conditions in spirit-life are, in a large degree, the result of individual action; and they who beautify and adorn their spiritual natures, will, in the future, have little cause for complaint.

Man differs from all grades of life below him; there has been implanted within him desires for a continuance of what he now is. This desire is not found in the animal, vegetable or floral kingdoms.

The ancients had an altar dedicated to the unknown God. Now, they are not alone in their worship. Nearly all altars have been erected to the worship of a God that was unknown—that is, not understood.

If there is a unity of man with Deity, then this unity must necessarily continue between individuals, and if between individuals, then between spirits, else there is a break in the chain, and the whole fabric falls to the ground.

Divine light and effulgence is not shut up; no doors bar the progress of any that would enter into the store-house of nature's divine abode, there to unravel all the seeming mysteries of life. Step by step the ascent is gained, and thus it is that we come to know the grand law of life that governs all things.

In the 13th century it being an axiom that the Church abhors the shedding of blood, therefore the Bishops and Archbishops went into battle armed with clubs, and made no scruple to knock down an enemy, and beat and bruise him to death, though they held it unlawful to run him through with a sword.

Southern mocking birds well deserve the name. They imitate not only the songs of other birds, but human whistlers as well. A lady of Macon, Ga., relates that her pet mocking bird often deceives all the inmates of her house by its clever imitation of the postman's whistle. They go out to get the letters, and find Jack on a spray, near the fence, blowing his whistle and looking entirely innocent of any intention to hoax the family.

Spiritualism in its fullness and completeness is confined to no one school, but embraces all schools and all worlds, gathering from one to impart to another. Could you remove the vail and look into the life immortal, you would see a band of workers laboring earnestly for the welfare of themselves and all connected with them, journeying to and fro, encouraging the weak and timid, and strengthening the strong. This is not the work of God, as an individual, but is the work of God being outwrought through the lives and by the assistance of ministering spirits.

True religion with the mask torn off, consists not in the mere professions and adoptions of creeds of faith; not in the attendance at churches; not in the enrollment of names on the Church Record; neither in the dead professions of faith in Jesus's mission; nor yet upon the emblazoned epitaph of christian on the marble tomb stone or polished granite monument, but in living a life free from transgression of the laws of God for the health and salvation of body and soul; and in dealing honestly, justly, and in love to all mankind; in rising above the mere life and love of self, and living for the bliss of humanity and the glory of God.

The first person who revealed to me any positive evidence of a future life, was a poor, illiterate man; and only charged one dollar! Too cheap, too cheap! My spirit bounded heavenward with joy and gratitude! I gave the poor man twenty dollars, and of all exchanges in a life time, I thought it the most profitable. Many years I had been paying money to ministers, that I might learn something about a future life, but no light shone through them; while this poor, unlearned man, a babe in knowledge, had lifted the windows of heaven, and let the light stream in to the inner sanctuary. Truly did I feel that the weak things of the world, in the power of God and his angels, are stronger than all men wise in worldly wisdom. From that day the world looked brighter to me. The murmuring of the brooks, and the songs of the birds were more musical; there was a grander beauty in the hills, vales and mountains; God was a power to be seen and heard everywhere—no longer to be feared, but loved and reverenced for his goodness and mercy to all. Humanity looked better, nobler!—*W. Church.*

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Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	†7:00 a m
9:15 p m†	Sioux City and Yankton Express	†6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:04 p m
9:15 p m†	Dubuque Express, via Clinton	†7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

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7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
6:15 p m*	Junction Passenger	*7:00 p m *8:25 a m

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Depot corner Canal and Kinzie streets.

8:00 a m*	Milwaukee Fast Mail	*4:00 p m
8:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	‡3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

11:30 a m*	Lake Forest Passenger	2:20 p m
4:10 p m*	Kenosha Passenger	*7:00 a m
5:30 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:45 a m
6:15 p m*	Lake Forest Passenger	*7:30 a m
11:00 p m*	Highland Park Passenger	*10:00 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

9:30 a m*	Green Bay Express	*4:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:25 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:40 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:30 p m‡	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m‡	LaCrosse Express	‡7:00 a m
10:30 a m*	Winona and New Ulm	*4:00 p m
9:00 p m‡	Winona and New Ulm	‡7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
10:30 a m†	Davenport and Peoria Express	†5:45 p m
12:30 p m†	Council Bluffs Fast Express	†3:00 p m
11:00 p m†	Kansas City, Leavenworth and Atchison Fast Express	†3:40 p m
5:00 p m†	Peru Accommodation	†10:20 a m
10:00 p m††	Council Bluffs Night Express	†6:20 a m
10:00 p m††	Kansas City, Leavenworth and Atchison Night Express	†6:20 a m

BLUE ISLAND ACCOMMODATION.

6:55 a m†	Accommodation	† 6:40 a m
8:40 a m†	Accommodation	† 7:45 a m
12:30 p m*	Accommodation	† 9:[illegible] a m
4:15 p m†	Accommodation	† 1:30 p m
5:15 p m†	Accommodation	† 4:40 p m
7:10 p m†	Accommodation	† 6:30 p m
11:30 p m a	Accommodation	a11:00 p m
1:15 p m b	Accommodation	b10:05 a m

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

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Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:40 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*8:00 p m
9:00 p m‡	Kansas City Night Express	‡7:25 a m
9:00 a m*	Mobile and New Orleans Express	*8:00 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
12:30 p m*	Pekin and Peoria Express	*3:40 p m
9:00 a m*	Chicago and Paducah R. R. Express	*5:00 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:40 p m
5:00 p m*	Joliet and Dwight Accommodation	*9:10 a m

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The Shaker Manifesto,	Shakers, N. Y.	10	"
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New York Weekly Sun,
New York Weekly Witness,
New York Weekly World,
New York Weekly Tribune,
New York Weekly Times,
New York Christian Advocate,
New York Illustrated Christian Weekly,
New York Christian at Work,
New York Methodist,
New York Baptist Weekly,
New York Cricket on the Hearth,
Rochester Rural Home,
Boston Weekly Globe,
Boston Youth's Companion,
Boston American Cultivator,
Brattleboro Household,
St. Louis Globe-Democrat,
St. Louis Journal of Agriculture,
St. Louis Christian,
St. Louis Observer,
Philadelphia Saturday Evening Post,
Baltimore American,
Chicago Inter-Ocean,
Chicago Standard,
Chicago Farmers' Review,
Chicago Prairie Farmer,
Cincinnati Gazette,
Cincinnati Star,
Cincinnati Times,
Cincinnati Herald and Presbyter,
Cincinnati Christian Standard,
Cincinnati Journal and Messenger,
Cincinnati Christian Review,
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CONTENTS.

Dedication; Preface; Introduction—The Medium's Spiritual Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptist at Home; Home of Lazarus—Martha and Mary; Jesus and Mary's Declaration in the Garden; John baptizes in the Jordan; Saul in his chamber—The Conspiracy; Judas and Cosbi; Saul and the Sybil; Jesus in his Grotto—The Dream; Jesus at Nazareth; Bethsaida, the home of Simon or Peter; Plain of Genesareth—Jesus addresses the multitude; Saul and Judas—The working of the plot; Feast of the Passover—Jesus addresses the people; Caiaphas, Gamaliel and Saul; Pool of Bethesda—Jesus teaches and heals the afflicted; The Beautiful Gate—Jesus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Saul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The resuscitation of Lazarus; Jesus discourses with the Doctor of Law on Marriage; Jesus discourses with Nicodemus; Jesus defends the woman charged with adultery; Jesus portrays the Scribes and Pharisees; Scene at the Palace of the Sanhedrim; The assembling of Jesus and his followers; The entrance of Jesus and his followers into Jerusalem; The Banquet and Betrayal of Jesus; Jesus and Mary in the Garden of Gethsemane; Chamber of Death—Jesus accused; Jesus before Pilate and Herod; Procession to Golgotha; The last Dreadful Scene; Herod and the Sybil—Astounding revelations; Saul and Judas—The reward of the Traitor; The last communication of the Spirit Saul to the Medium.

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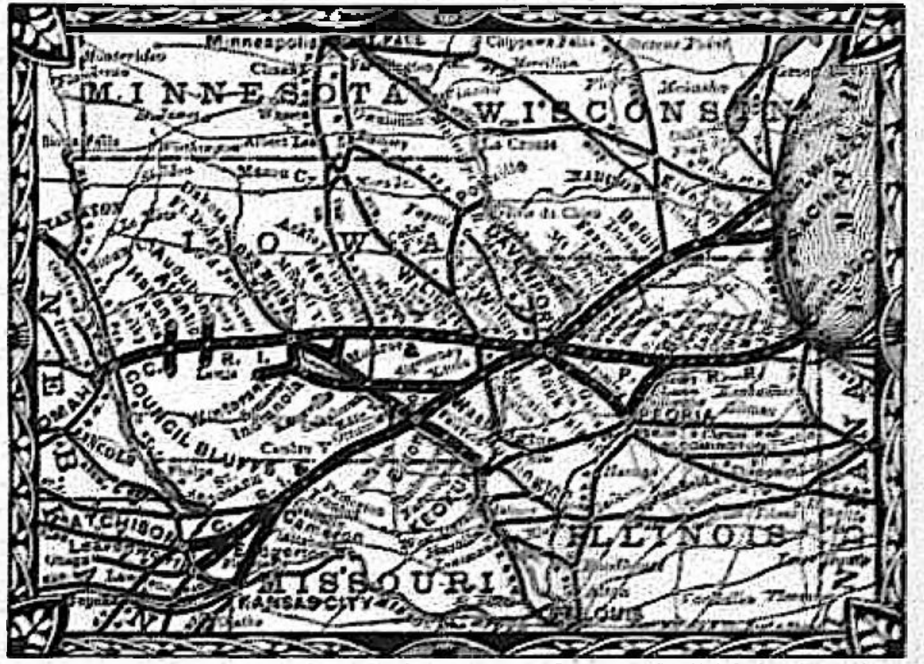

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Organization Among Philosophers.

BY VAN BUREN DENSLOW.

FOURTH PAPER.

Every successful organization, whether for conducting governments, sects, schools, trade, industry, or the family, must result from the apt combination of the two antagonistic principles of aristocracy and liberty, or the government by the best and the freedom of the many. I use the term antagonistic in the same sense as it would be used in speaking of gravitation and cohesion as antagonistic, or of the centripetal and centrifugal forces, or of positive and negative poles in electricity, or of matter and spirit in nature; without intending to imply that either could exist without the other; but on the contrary with as full a mental recognition of the fact that each is indispensable to the manifestation of the other, as would be implied as between female and male, or intellect and passion, or light and darkness, or good and evil.

Government is made up of two elements, coercion and concession, force and compromise, punishment and pardon, sovereignty and freedom, continuity and change: They antagonize, yet they concur. The permanency of the organization will depend largely upon the aptness with which these antagonistic functions are divided, according to the ability of the persons who exercise them, to exercise them for their own true interests, which will be found in the long run to be the interests of the whole.

Religious organizations arise among men at least as early as the military, and long before either industrial, educational, charitable or philosophic organizations are possible. This is because, like the military, they do not stop to persuade men but command them, the only difference being that the military command is backed by visible force, while the religious command is believed to be backed by invisible or superstitious force. Both are adapted to bring man out of the savage into the civilized state because they control the will without stopping to appeal to the judgment which is as yet, undeveloped. Religious organizations are also peculiarly adapted to control the mind in its infantile condition, because they disarm the egotism which would naturally rebel against being ruled by another human being no wiser than itself, by issuing every precept, not as a human opinion as to what is wise, but as the command of God as to what is right. It is not "thus saith Socrates or Plato," but "thus saith the Lord God Omnipotent, Ruler of heaven and earth." And though the actual precept may have been concocted between the three heads of Shaphan the priest, Hilkiah the scribe, and Josiah the king, (Vid. 2 Chron., ch. 34) and though these three combined might, in their individual capacities be unwilling to claim any equality with Socrates or Aristotle, yet when the joint concoction of their collective brains is published to the Jews with the sacred prefix, "Now the Lord spoke unto Moses and said" the precept disarms egotism by its holiness and carries with it an amount and a kind of divine sanction which it could never have had if issued in the names of Shaphan, Hilkiah and Josiah.

A great stride was made toward organizing men on philosophic bases, when Jesus substituted the preaching of the gospel for the sacrifices of the Temples, and thus laid down the first planks of the bridge on which mankind could pass over from superstitious worship to scientific investigation and elucidation, without giving up old organizations. Or if the real substitution of the philosophic method for the superstitious had previously been inaugurated in Judea by the wise Hillel, it was at least made effective by the popular, literary and poetic attractiveness of the teachings of Jesus, by his bold and democratic denunciations of the religious classes of his period and by his messianic and miraculous assumptions. Romanism attempted again to substitute the altar for the platform, but as it had no living sacrifices to present, its pretended presentation of Jesus as a sacrifice, however figuratively set forth by paintings, statuary, sacramental wafers and crucifixes, was still not a visible fact, but an intellectual and sentimental idea, which could not be explained without a speech, and this speech or sermon saved the platform, in spite of the desire of Romanism that christianity should be wholly authoritative and not in the least degree reasonable, scientific or philosophic. From the time of Luther to the present, the altar and the element of sacrifice, which are the remains of the ancient sacrificial temple, have been disappearing, while the pulpit has expanded into the platform, and in the more advanced churches the minister has shaken off the mental as well as physical robes of priesthood, and has become a philosopher. This gradual but sweeping change is visible even in the architecture of the various christian denominations. In the conservative as in the Catholic and high church Episcopal, one of the four sides of the interior of every church edifice is devoted to the altar, which is the type of the sacrificial idea in religion. But in the more disintegrated Protestant churches (for all Protestantism is the process of disintegration or crumbling away, that is going on in Romanism) such as the Congregational and Unitarian, every vestige of the altar has disappeared, and the platform, i. e., the appeal to the judgment has taken its place. Doubtless many of these appeals to the judgment assume that the judgment is still a very much be-clouded faculty, but what I am now discussing is the change of outward method, from the superstitious to the philosophic, which in Protestantism is great though not complete. The change in the quality of the pabulum that is distributed on the platform, from a more superstitious to a more philosophic article, is rapidly going on.

While philosophy made a great gain, in the substitution of argument (preaching), for sacrifice (blood) as a mental method, yet it is obvious that it has achieved no very great triumph in net results, so long as the preaching is but the verbal shadow of the blood, the perpetual reiteration in words of the value of the sacrificial principle. The recalling the memory of the bloodflow to the imagination, is not to be despised as an advance in method, and in the habits of thought which it presupposes, upon the actual exhibition of the sacrifice of blood, for sin, to the eye. The whole principle of propitiatory sacrifice also undergoes in Protestantism and in modern Romanism an etherealization, whereby it is transformed into a type of altruism, or the physical emblem of the consecration of one's own life to the welfare of humanity. It thus becomes the bridge on which religion can pass over without a disruption of its organizations from the superstitious idea of killing a lamb to atone for sin, to the scientific and humane idea of devoting our energies to the service of all men. The principle of eclecticism in the human mind is such, that out of a composite and many sided religion, which makes itself "all things to all men, in hope by all means to save some," each religious mind selects that which seems to him best, and hence his religion continues to be the highest view he is capable of entertaining, concerning the philosophy of all things, whatever it may seem to be to others. The fear that the human mind will ever be drawn from a religion which it is able to conceive of, as being better than any other, to one which it can conceive of as being worse, is puerile and groundless. The child clings to its rattle-box until it understands the doll and no longer. The doll pleases it until it is displaced by the poodle, or the fairy story; these suffice until it begins to appreciate the pony, the novel, or the emulation of the school-room; these until it yearns to mingle in the real contest of life and achieve wealth and a name, and these, perhaps, in turn until it is felt that there should be some higher life and nobler wealth than these. There is no real backsliding in the soul's aims, however much the realities of life may compel us to change our methods by recognizing more truly the limits in our capacity, and the disappearance of so much of the supposed worth of things, as arose from their illusions or their novelty.

The slow evolution which has been going on in christianity for twenty centuries, while it has sometimes seemed to be complicated by needless impediments and counter movements, has at least resulted in bringing man, so far as Hebrew influences are concerned, forth from the sacrificial and toward the scientific age. In so doing it finds its masks removed, the fables in which it originated disappearing from the popular faith, and a large part of its recorded history, set down as destructive of civilization and promotive of ignorance, poverty, crime, craft, persecution, brutality and war. It finds charged up to it the destruction, through bigotry, of millions of volumes of ancient learning, and in reply it claims credit for the preservation of the few thousands of volumes it allowed to escape. It confesses the squandering of millions of lives in the Crusades and other wars for the Cross, but claims to have sheltered the victims of baronial lust and greed, and to have protected the defenceless. It admits the centuries of terrific persecutions and wholesale slaughter for witchcraft and heresy, but pleads that many a deathbed has been made dramatically triumphant by the glories of the future world, that were revealed just as the curtain fell. It has disinherited millions of widows and orphans of the accumulated wealth of their husbands and fathers, but in return it points to the colleges, hospitals, asylums and missions it has endowed, with money that would otherwise have been employed in productive industries that had nothing whatever to do with promoting the glory of God.

On the whole we are not particularly proud of the impartially scanned record of christianity in any age. The Greek civilization which stood expressed through a religion in which nothing but poetic truth was claimed, which had no sacerdotal order and no religious organizations, was probably kinder, more humane, and far more promotive of pure and strong domestic loves and of high personal freedom and honor, than christianity in any of its forms has ever been, except certain forms of modern liberal christianity, so-called, which are in reality no christianity at all, and are far more Greek in their origin than Jewish. In Greece the life centered around the artistic development of the body and the mind. It was joyous. It measured time from the periods in which the national games were celebrated. Its leading factor was pleasure, not problematic but positive, not theologic but actual, not after death but out of the abounding fulness of life. Modern civilization can hope to advance beyond it only in degree—hardly in kind.

To revive philosophy, therefore, is to bury monkism and revive Grecianism, in methods as well as in tone. I know of but one principle which can be borrowed in any degree from ecclesiastical models for this purpose. It is that of basing the organization on three classes of coadjutors, viz., executive or official members corresponding to the priesthood or ministry in religion, except that their functions shall be divested of every element of superstition. *Second*, the interior, aristocratic body of life members whose means, wisdom and skill shall give direction, continuity, force and tone to the organization. *Thirdly*, the *'oi polloi* or general congregation of persons desiring to avail themselves of that Commerce of Ideas of which a Temple or College of Philosophy should be the centre.

Most scientific organizations do not get down to the people, because they so confine their work to investigation, and the elucidation of new investigations, in some one narrow line, that neither the principles of any science nor its perfected details, are ever presented. Hence they are barren except to specialists. Men of business, and their families, know no more of Royal Geographical Societies, or Ethological or Paleontological Societies than horses know of Hebrew. They want only as much of the general principles and results of the study of any scholar in any department, as can be stated to them in an hour at farthest, once or twice a week. Hence a very trite and uninstructive sermon seems more instructive to them than a very able report upon any branch of science. The penalty awarded to scientific men for not bringing their ideas within reach of the people, is that of seeing them suppressed, starved out or crucified by the popular contempt.

A college of philosophy while guided by an interior corps or faculty of specialists competent to the work of investigation, and so far performing the function now performed by scientific associations, would also hold its faculty to the duty of elucidating their several departments of science in an attractive and skillful manner, and of presenting not merely or principally the details of progress, of interest only to specialists, but also and chiefly the general principles and net results which would be most interesting to those who had not made the sciences in question a special study.

Our present churches, considered as colleges of philosophy, have a faculty of one member, the minister, who is expected to smatter over every department of ignorance, in a manner to drop a sugar plum of some kind into the open mouth of every listening auditor. Outside of and sustaining him is a corps of life members, known as the redeemed, but who in a financial sense might more properly be spoken of as "the pledged," since upon them falls the burden of seeing that the faculty is maintained. This number of life members varies from thirty to three thousand. But they give tone to the feast and in the long run decree what the Lord shall be permitted to say, and what not, through the mouth of his anointed. Outside of these are the congregation, generally twice or thrice as numerous as the membership, under a popular preacher, but sinking to one-half the membership under a tedious one.

In a college of philosophy, on the other hand, the faculty, resident and occasional or "star" and "stock" included, would bear a ratio to the congregation or audience less than that borne by the faculty of a college to its students, and more nearly proportionate to that of the acting staff of a theatre to its audience. Twelve resident and thirty occasional lecturers, all of skill and reputation, might do justice to a continuing audience of from 1,500 to 3,000. The Chicago Philosophical Society is an unmatured school of philosophy, too simple and democratic in its organization to be very permanent or very strong. It is able to secure an average attendance of, perhaps, a hundred and fifty, relying solely on amateur lecturers, who are casually invited and confined to one lecture. It is safe to say that it does not call out one-twentieth of the persons resident within easy reach of its lectures, and fully in sympathy with its aims. In some instances this imperfect co-operation results from want of acquaintance with its methods, and in others from a feeling of its inadequacy to meet the diversity of wants most felt by philosophic minds. Still without speaking from an intimate and interior acquaintance with the Concord Summer School of Philosophy, which is open to most of the same defects we judge the Chicago Philosophical Society to have been as useful and catholic in its scope as any in this country.

A faculty of twelve resident and thirty occasional or star lecturers, all paid for whatever service they render, should be buttressed around and fortified by a life membership of from two hundred and fifty to four hundred contributing and ruling members, standing in the same relation to the financial responsibility of the enterprise as church members do to the "material welfare of the spiritual zion." Exactly what should be the terms or basis of life membership, it might be premature and prejudicial to suggest further than that they should combine ample pecuniary contributions with approved reputation, intellectual freedom and experience. Yet I would not vest in the life members a control too absolute. Those who are members for a year, by the purchase of a season ticket, should have for that year a separate but equal voice in the proceedings affecting that year, like that possessed by one house of a legislature over another. But the control of the college property and the selection of the resident faculty should inhere in the permanent membership, while both should have a voice equally in questions of temporary policy, instruction and entertainment. In the event of difference between the two, questions should be decided by the casting vote of the faculty, or of its head, according to whether it were a deliberative or an executive question. The brilliant and successful course of Sunday lectures devised by Messrs. Henry D. Lloyd and A. B. Mason, in Chicago a few years ago, had a life exactly proportionate to its versatility. For while religion will thrive on the repetition of the old, philosophy cannot be made to survive the continual presentation of something new. Fortunately the universe is so compactly crowded with new truths, that this distinction presents no reason why philosophy shall ever pall upon our appetites, except that to be found in human inertia and limitations. Again, the highly successful course of Sunday lectures by Mr. Applebee, exhibited on his part a fertility and range of resource that was marvellous. Had he been backed by a college of philosophy, capable of interspersing his exceedingly interesting lectures with continued series of discourses, to the number in all of four a week, he would have been called upon for simply human as opposed to super-human labor, and the course would have been still running. Permanent institutions must rest not on individual genius, but on associated effort.

NORMAN McLEOD UNDER A CLOUD.

The Truthful Statements of Tuttle and Lees Overshadow the Recreant Son of a Spiritual Sire.

To the Editor of the Religio-Philosophical Journal:

My attention at this late date has just been called to a letter of Norman McLeod in the Cleveland (Ohio) *Leader* of April 11th, wherein he makes a gross attack on my honesty and veracity. I was reported in the *Leader* as saying at the anniversary:

"I see before me the spirit of General McLeod, who wants me to protest against the orthodox services at his funeral, when his dying request was for spiritualistic services."

Norman McLeod takes exceptions and says in his letter in the *Leader* of the 11th:

"My father's last sickness and death having been at my house, I am in a position to assert most unequivocally that no such request was either made by him or implied by anything he said or did. From the whole we must infer: (1) That my gifted father—who was ever a man of the strictest veracity—made no such untruthful communication to Mr. Tuttle. (2) As he could not have been the author of that communication, his spirit was not seen by Mr. Tuttle. (3) His spirit evidently not having been seen by Mr. Tuttle, either Mr. T. himself was imposed on, or he in turn is an impostor, and a base calumniator of the revered and honored dead, to say nothing of the heart stricken family."

He makes an unqualified statement, in his zeal to destroy spiritual evidence, every word of which is utterly untruthful. The question is not whether I did, or did not see the spirit of General McLeod, but whether or not he desired a spiritual funeral service. Let me make a statement of the case. I received a telegram from Mr. Thomas Lees, acting for Mr. G. B. Solders, executor of the McLeod estate, requesting my attendance at the funeral, as it was the General's request that a spiritualistic speaker be employed. I was in Chicago, and only by considerable sacrifice could I attend, but I knew General McLeod, having formed his acquaintance at the spiritual meetings, and I felt it would be neglect of duty not to do so. After an all night's ride I met Mr. Lees and Mr. Solders in Cleveland, and was informed by them that certain members of the family had determined to set aside the last request of their father, and have an Evangelical minister. Mr. Solders informed me that he was determined to fulfill his obligations, and desired me to attend the funeral with him, although not expected to take any part. I did so; and when Mr. Lees and I reached the residence of Norman McLeod, two policemen patrolled the premises to prevent an interruption.

Mr. Solders, as executor, paid me my expenses and for my services, as he said General McLeod had provided.

While standing outside before the services, Hiram McLeod came to me and made apologies in the presence of Mr. Solders and Mr. Lees, saying that, although he was not a Spiritualist, he was in favor of his father's wishes being carried out," and after I returned home Mrs. Mary Beckwith, through a friend, Mr. Kohn, 184 Detroit street, W. S., sent warmly expressed regrets that I had been so insulted by the uncalled for statement in the *Press* and the presence of the police, and that her father's wishes were not carried out.

General McLeod had intended to have a spiritualistic speaker at the funeral of his wife, who died about a year previously, but was defeated by the same party. He was determined to have his own funeral conducted to suit himself, and made, as he thought, proper arrangements, but even in this, bigotry triumphed over the love a child should have for a father.

Mr. G. B. Solders was thoroughly in earnest to have General McLeod's wishes fulfilled, and only forbore when the members of the family signed a paper, taking the responsibility on themselves. This he informed me, and I presume will be more than willing to produce the paper.

Norman McLeod's great love for his noble father is now being exhibited. His zeal has lead him to make a tilt, which leaves him in a most pitiable condition, and I leave the public to brand him with the name he has earned.

HUDSON TUTTLE.

Berlin Heights, O.

STATEMENT BY THOMAS LEES.

To the Editor of the Religio-Philosophical Journal:

Knowing something of the facts in the McLeod case, as to whether the General was a Spiritualist, and wished his funeral services conducted according to its rites, I cheerfully certify to the statement made by Mr. Hudson Tuttle in his reply to Mr. Norman McLeod, and submit the following as proof:

EXTRACTS FROM MY DIARY.

"Wednesday, July 23, 1879.

"Called on by Mr. G. B. Solders, the executor of General McLeod, to inform me of the General's death the night before, asking me to make arrangements for a spiritual funeral in accordance with his views and desires. I telegraphed Hudson Tuttle to come and officiate, and engaged Lyceum Quartette to sing."

"Thursday, July 24th, 1879.

"Received telegram from Mr. Tuttle, saying that he would come. Solders called to say that he did not think Norman McLeod would let Tuttle speak, but told me to have everything ready in case he was not opposed."

"Friday, July 25th, 1879.

"Mr. Tuttle called. I took him to the office of G. B. Solders, who read us his statement of the General's request for spiritual funeral, which he designed reading to the children, so as to shoulder the responsibility on them, if they refused to let Tuttle conduct the services. 1 o'clock P. M., I started to the funeral at 80 Courtland street, with Mr. Tuttle. I was met by Mr. Solders, who said they would not, at any price, have Tuttle officiate. I found two or three policemen patrolling the yard. On Mr. Solders introducing Mr. Tuttle to Mr. Hiram McLeod, a son of the deceased, Mr. McLeod said that he was sorry any trouble had arisen; although not a Spiritualist, he for one wanted his father's wishes carried out."

That General McLeod was a Spiritualist, is known to every one who knew him; hundreds can be got to testify to this fact, some of these friends of twenty-five years' standing. I would refer, in confirmation, to two or three of his neighbors: Capt. Samuel Turner, 201 Detroit street; L. J. Kohn, 184 Detroit street; Samuel Curtis, 24 Fulton street, and Charles Pease, E. Rockport.

My first personal acquaintance with the General dated from the summer of 1877, when he requested my presence by letter, for the *express purpose* of talking over spiritual matters and Spiritualism, hoping then that I would see to the funeral services of whichever went first, him or his wife, she being present. The General, ever true to his convictions, sent for me immediately on his wife's death. I again quote from my diary:

"Friday, May 3, 1878.

"I received a letter from General McLeod through the hands of his son Hiram, announcing the death of his wife, and asking me to arrange for a spiritual funeral, which I did, but was prevented from seeing him, so the General under the impression there was no speaker in the city, was persuaded by his family to call in a Methodist minister. Sometime after the funeral he realized how he had been deceived, and in order to prevent a similar occurrence at his own death, he left positive instructions with his attorney and executor, G. B. Solders."

To further show how Mr. Norman McLeod perverts the truth when he says that no request was made for spiritualistic rites, and that he "is in a position to assert most unequivocally that no such request was either made by him, or implied by anything he said, or did," I would refer to Mr. Hiram McLeod, and Mrs. Mary Beckwith, son and daughter of the deceased, now resident in this city, both in the past two weeks having stated to me that the dying wishes of their father were thwarted, that he died a Spiritualist, and wished to be buried by them.

With this statement which, if necessary, I am willing to swear to, I leave the public to judge where the truth lies.

Yours, for justice,

Cleveland, O. THOS. LEES.

A New Work by the Author of "Strange Visitors."

To the Editor of the Religio-Philosophical Journal:

Will you permit in your columns a brief statement as affecting Mrs. Horn, the author of "Strange Visitors," and its sequel, "The Next World?"

The first work having had a kindly reception both here and abroad, its spirit-authors with the co-operation of Mrs. Horn, resolved to produce another of a similar character, embodying topics by spirits of a more remote period, as well as by many of eminence belonging to our own age.

In accordance with this design the gifted medium entered upon her work with a fidelity and perseverance commensurate with the exalted cause in which she is engaged.

In due time a sequel to "Strange Visitors" was produced, and its spirit-editors, Margaret Fuller and Judge Edmonds, desiring to have it appear first in England, an Atlantic voyage was undertaken by Mrs. Horn, which having been accomplished, she entered into a contract with Mr. James Burns of 15 Southampton Row, to have it published without delay, and it was mutually understood that six or eight weeks would be sufficient time for the same.

"The Next World" appears to be particularly adapted to the present requirements of the spiritualistic public; its contents being of a varied and deeply interesting character, and the mediumship of Mrs. Horn being wonderfully susceptible of the thoughts from advanced and intellectual spirits; hence beside the details of spirit-life, the book contains much profound philosophical thought. Among its contributors may be named Herodotus and Titian of the ancient, and of the moderns, Pius IX., Victor Emanuel and M. Thiers, (shortly after their decease); Bulwer Lytton, Hans Christian Andersen, Harriet Martineau, Prince Albert, Wm. Howitt, G. H. Lewes, Mr. Smith, (Assyrian scholar); George Thompson, Princess Alice, Livingstone, Geo. Sand; also Horace Greeley, DeQuincey, Secretary Seward, A. Lincoln, Forrest, Vanderbilt, Charlotte Cushman, Fanny Fern and others.

Notices of the book having from time to time been kindly given by our spiritualistic journals, and an advertisement announcing it as "nearly ready," having stood in Mr. Burns's paper almost *two years past*, the public as well as Mrs. Horn's friends very reasonably inquire why this important production is thus kept from the light? In reply she can only say, that she has used all means in her power to accomplish its publication, and failing, she has endeavored to obtain her manuscript of Mr. Burns without success, and as its spirit editors declare that it is too important a work to remain unpublished, her only recourse is to journey to England and there to compel the restitution of her property through the courts of justice.

In the cause of Spiritualism,

HENRY J. HORN.

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ALL ENDORSE IT.—The "Recorder," Americus, Ga., says: "Clerks, Senators, Representatives, Doctors, Lawyers, Citizens, in public and private life, are testifying by the thousands, and over their own signatures, that a remedy has been found for Bright's Disease of the Kidneys and for Diabetes; these are respectively known as Warner's Safe Kidney and Liver Cure and Warner's Safe Diabetes Cure. 28-13-14.

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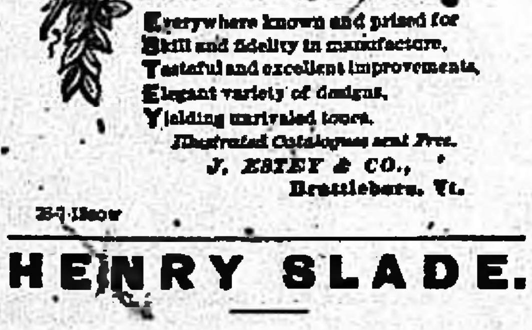

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